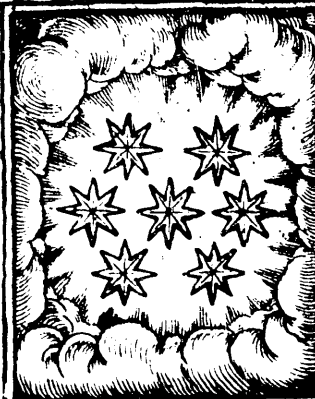
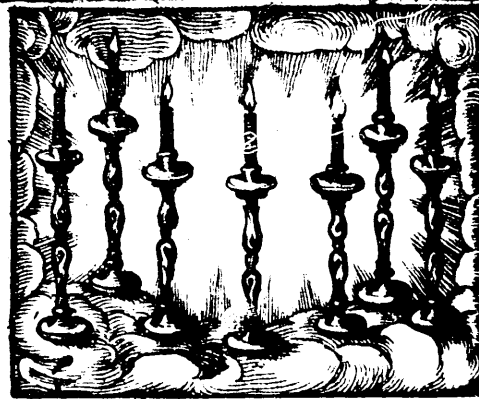


Syn. 7. 61. 101

Syn. 7. 61. 101



(Reue. 1. 20.)



(Reue. 1. 20.)



(Reue. 5. 1.)



(Reue. 7. 14.)

A REVELATION  
of the Reuelation  
that is.

THE REVELATION  
of s<sup>r</sup> John opened clearely  
with a logicall Resolution  
and Exposition.

WHEREIN THE SENSE  
is cleared, out of the  
scripture, the euent  
also of thinges foretold  
is Discussed out of the  
Church-Histories.

(By Thomas Brightman)



(Reue. 16. 1.)



(Reue. 8. 2.)



(Reue. 17. 3.)



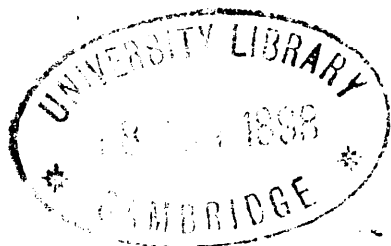
(Reue. 19. 19.)

anno D<sup>ni</sup>. | imprinted at Amsterdam.

1675

Bull + Anzache  
10/12 June

All Acts by J.



To the Holy Reformed Churches of  
BRITANY, GERMANY & FRANCE,  
Grace and peace from Cod the Father, and  
our Lord IESVS CHRIST.

**H**ow canst not at all meruayle (most Holy Spouse of Christ) that here is offered vnto thee a newe interpretation of this Booke of the Reuelation, sceinge in so great variety of interpretations old & newe, it is a matter with one consent acknowledged, that the Reuelation doth still require necessarily a Reuelation, and this voice of the Lord is sounding continually in thine eares: The Lord hath spoken vvhoe can but Prophecy, Amo. 3. 8. For the Lord hath not onely spoken by dreames and visions of old, but he speaketh also euery day, euen as often as he inlighteneth the mindes of his seruantes, that they may be able to search out the hidden truth of his word, and to bringe it forth into the champion world. Nowe he with whome the Lord doth in this manner communicate his counsailes, can not but see a necessity lyinge vpon him, to declare abroad vnto others, what he hath receyued. For should a candle be lighted to be put vnder a bushell? Or should common danger be discovered to any one man in priuate, for his owne cause alone? and not rather for this, that he beinge set as it were in a watch-tower, should giue warninge to all others of auoydinge and preuentinge with all speede the cominge of destruction.

## To the Holy Reformed Churches of

destruction that is rushing in vpon them? Wisely doe the 4. Lepers conclude that they should be culpable and liable to some punishment if they should haue concealed but till the morninge that ioyfull newes 2. Kings 7.9. Then if one should conceale an imminent destruction, what punishment were he worthy of? euen so much the more grievous, by how much the worse it is for one to be utterly vndone, then to be deprived of ioy the space of a fewe houres. Wherefore when as I had learned out of this Booke of the Reuelation both that a most grievous triall was straightwayes to come vpon the whole Christian Worlds so as the sword of the Lord was to be made drunke with blood in the heauens, and all the host of them was to be shaken, as also that yow the Christian Churches of Germany, France, Britany, were by Epistles written by name vnto yow, most mercifully admonished concerninge this tempest, I that by Gods providence had found theis Epistles cast abroad, and vnderstoode by the inscriptions to what Churches they were sent, durst not but giue them vnto yow, least by interceptinge, and keepinge them close to my selfe, I should both treacherously indanger your safetie, and also make my selfe worthily guilty of high treason against Gods Maiestie. There is no godly man that liueth, or hath liued of a longe tyme, whose minde may not certainly giue him, by that contempt of Gods worship, mockinge of his Holy Word, extreme carelesnes and ambition of Pastors, and the altogether dissolute & wicked lyes of all men of euery order & condition, which are to be seene euery where, that some horrible calamity will straightwayes ensue. But these Epistles doe not by a doubtfull coniecture guesse at the matter, but in expresse termes doe teach, that there is an unmeasurable gulfe as it were full of miseries already prepared, and that wee which liue at this day doe stand in the very brinke of it. Thou (o Spouse) looke I pray thee vpon the scale, take notice of the wordes, hand an stile of the writer.

Thou knowest best the voice of thy husband, if they be Letters sent thee from him, as they make open shewe to be, it is more then  
tyme

## Britany, Germany and France.

tyme for thee to cast away all that filth which by to too longe securitye thou hast gathered, least if thou continue to be ouer negligent herein, thou shouldest be purged presently with the fire of the founder to thy great bazard & harme. And yet thinke not that I bringe onely mournesfull and weeping matter, behold withal I bringe thee matter of exceedinge ioy and of a most glorious triumph. For after this storme blowne ouer there shall followe presently gaudy dayes, and most greatly to be wished. For what can be more ioyfull to a most chaste spouse, that is thrust out of doores by the whore of Rome (which yet boasteth herselfe as if shee were Christes true wife) that hath bene for so many ages vexed with all manner of iniuries and reproaches by her, then to see this impudent harlot at length slit in the nose, thrills, stript of her garments and tires, besmeared with dirt and rotten egges, and at last burnt vp & consumed with fire? Hearken therefore diligently a while, and receiue out of this Prophecy, not some obscure signes, but most euident arguments, that thy husband is about to arise euen nowe for the auenginge of thy greife, and that he may giue ouer this whore into thy handes, to poure out vpon her the whole rage of thy iealousie. And that thou maiest more fully reioice, receiue withall, tidings of the final destruction of the Turkes presently after the subuersion of Rome. For shee must first be defaced as beinge the onely matter and fewell of their Barbarous Tyranny, whose sinewes shalbe quite cutt in peeces, and their power brought to nought, after that the Christian World shalbe purged from the wicked abominations of Rome, by the last and vniuersall slaughter thereof, as this Reuelation declareth. And least any thinge should yet be wantinge to the full heape of ioy, here thou mayest knowe, that the callinge of the Iewes to be a Christian Nation, is hereunto ioyned, and withal a most hapie tranquillitie from thence to the end of the world. Matters indeed exceedinge great & admirable, whereof the one part, was after some sort longe agoe published to the Christian Church, so farre forth as was behoofull for those tymes, which were so farre as

## To the Holy Reformed Churches of

from the cument of this Prophecy, for whome, as shee draweth nearer the same, the more full knowledge is reserved: the other part is so strange and unexpected, that I could neuer finde, no not any propable suspicion thereof gathered out of this Reuelation by any man. Al which effects though this newe hundred of the ages which wee are entred into, shall bringe vnto vs, as our Interpretation, if I be not deceiued, doth make plaine. For nowe is the last Act begun of a most longe & dolefull Tragedy, which shall wholly ouerflowe with scourges, slaughters, destructions, but after this Theater is once removed, there shall come in worne of it a most delightfull spectacle of perpetuall peace, ioined with abundance of all good thinges. And thus thou hast (most deare Spouse of Christ) the whole remaynder of the race of thy warfare, stand now vpon the hatches, and after a longe tosseinge vp and downe, at length behold the land. Hitherto the cloude beheld a farre of hath deceiued thee, but now see where the shore, and take notice of the mouth of the hauen. Whiter I be worthy or no to haue the reward of a good-newes bringer, I leaue it to the iudgment of thine eyes. For I am so farre from thinkinge I should stand to the iudgment & vmpirage of Rome alone, that I hope I shal by necessary arguments demonstrate, that shee is quite destitute of eyes by Gods iust iudgment, to the intent shee might at vnawares fall into euerslasting destruction. Let her therefore thinke & iudge what shee listeth, shee shall shortly knowe what it is to deceiue herselfe & others with her iuglinge conueyances. Thou in the meane tyme (o true & right-harted Spouse) thinke vpon this storme hanginge ouer thy head, and prepare thy selfe against it come, make lesse thy sayles that the winde may haue lesse force ouer them, labour hard at the sterne and pumpe of the shippe, least thou miscarry in the very entrance into the Hauen, which God forbid. And nowe see how exceeding acceptable this Booke of the Reuelation ought to be vnto thee, not onely because of theis euents of most great moment which are to come, but also in respect of the History of thinges past, vnto which if thou wilt cast thine eyes, thou shalt see the perpetuall tracke

## Britany, Germany and France.

tracke in which thou hast sett thy footesteps euen from the Apostles tymes, so liuely described that thou canst require no more light some & notable History; and withall thou mayst enioy a most pleasant remembrance of those dangers thou hast escaped, which will afford thee so many cleare arguments of Gods incomprehensible providence, wisdom, loue and truth, preseruinge thee safe in most extreme streights and dangers. Surely this addition with the rest of the Apostolike writings, beinge ioined to the old Testament, doe sufficiently furnish thee with the Histories of the world from the first beginninge of it to the last end, in which regard this inualluable treasure ought to be most deare to euery one. And these were the causes on your part (o ye Christian Churches) why I haue set forth in publike this worke; there are some causes also on the part of the Popish Church which moued me hereunto, namely pitie and repine. Pitie, because I sawe that many beinge rude and ignorant of the sacred truth, did as yet worship Antichrist for a God. Theis were to be fetched out of the iawes of hell, if it so seemed good vnto God. For which end wee doe as it were beare such a cleare torch-light of truth before them, that they must needes see, if so be they will open theire eyes, that the Pope of Rome is that man of sinne, vnto whome if they continue thus to cleaue, they can not be saued. But mine anger and repine brast out against the Iesuites. For when as I had by chauce light vpon Ribera, who had made a Commentary vpon this same Holy Reuelation; Is it euen so (said I) doe the Papiests take hart againe, so as that Booke which of a longe tyme before they would scarce suffer any man to touch, they dare nowe take in hand to intreate fully vpon it? What? Was it but a vaine image or Bugge, at the sight whereof they were wont to tremble a fewe yeares since, euen in the dimme light, that nowe they dare be bold to looke wishly vpon this glasse in this cleare sunshine, and dare proclayme to the World, that any other thinge rather is pointed at in it then theire Pope of Rome? O wee sluggish and lazic creatures, if wee suffer that. I thought it fit therefore that the crokinge of theis fellowes should be some-



To the holy Reformed churches of Brit. Germ. &c.

*somewhat repressed, thinkinge it worth my labour to make the Iesuites see, how wickedly they rage, how foolishly they trifle, how they understand nothinge of theis mysteries, how it can not be possible that they should haue any wit or reach at all in this matter. That so, if they be desirous of the truth, as they dissemblingly pretend, they might take me for a helper at least to search it out; but if they shall still stubbornly despise it when it is offered them, a helper forward of their condemnation with my suffrage. And how soeuer it be that they wil not hold their peace, for I knowe they will fill heauen and earth a while longer with their rufflinge and rustlinge noise, yet I hope I haue here brought that power and euidence of light and Truth, that beinge lest destitute of all shewe of Arguments, hence forth they shal doe nothinge but belch out meere blasphemyes against God and men. Thou (o Holy Mother) for thy kindenes and tendernes sake to all thine, pardon I pray thee my weaknes, wherein so euer I haue offended; Aboue all, regard not, neither care for, the rudenes of my speech. The truth alone is that which thou and I propound to our selues, suffer me after my stammeringe fashion to talke with thee my Mother. Here I bringe such Mandrakes as I could come by, which I found in the feild, there are no herbes in my basket for such daintie fellowes, as make more account of fine wordes, then sound matter, vnles perhaps their heades akinge with the smell of to many elegancies, they may fetch hence, if it please them, the perfume of brimstone and goates-beard, wherewith, like to the Sabeans, they may be rowzed from their dead sleepe, & may awake their dull senses. I beseech Iesus Christ, that yow (o Christian Churches) may by understandinge proceede in godlines, & that by true & earnest repentance, yow may either quite turne away the euil hanginge ouer yow, or may at length be so defended by his power, that yow may stand inuincible in all stormes and Troubles whatsoeuer.*

Your most vnnorthy Contryman  
and Foster-child,

Thomas Brightman.

<sup>A</sup>  
**GENERAL  
VIEWE  
Of the whole  
REVELATION.**

**C**hapt. 1. 1. The Preface declares the Argument of the Booke. 4. An Epistle giuen in common to the 7. Churches, after the Inscription, declareth who gaue the Prophecy, who receiued it, the thinges heard and seene, by which he confirmeth his authority.

Chapt. 2. The Epistle are giuen seuerally. 1. The decayinge of the Ephesians is comprehended. 8. The Smyrnaeans are strengthened against the assault of their enemyes. 12. They of Pergamus are re-<sup>A particular Prophecy</sup> proued for permitting Balaam & the Nicolaites. 18. They of Thyatira are found fault with for toleratinge Iezabell.

Chapt. 3. 1. The hypocrisie of the Sardians is shortly and sharply taxed 7. The pietie of the Philadelphians is commended. 14. The lukewarmnes and boasting of the Laodiceans is vehemently rebuked.

Chapt. 4. The common Prophecy setteth downe a general Type of the holy Church, which is remarkeable by the Center, God. vers. 2. 3. <sup>A common</sup> The Circumference, the faithfull, vers. 4. Gods protection, vers. 5. Gifts, <sup>Prophecy</sup> doctrine, rites, vers. 5. 6. Ministers, vers. 6. 7. 8. And finally, by the purity of Gods publike worship, vers. 9. 10. 11.

B

Chapt.

## A VIEWV E. of the vvhole

Chapt. 5. A Prophecy of thinges specially declared, whereof first the dignity is shewed. 1. By the weaknes of the creature. 6. By the worthines of the Lambe. 8. By his extolling from them all.

The scales  
frō Iohn  
to Con-  
stantine.

Chapt. 6. The first specialle euent is the scales. 1. The truth is first of all opened, & ouercometh vnder Traiane, Hadrian, & Antoninus Pius. At the voice of the first beast Quadratus, Arishdes and Iustine Martyr. 3. At the voice of second beast (viz) the same Iustine, Melito of Sardis & Apollinaris, cometh forth the red horse vnder Marcus Antonius verus, confoundinge all thinges with warres. 5. The 3. scale beinge opened, the third beast Tertullian cryeth out vnder Seuerus the Emperour, when the blacke horse scourgeth the world with famine and barrennes. 7. The 4. scale is opened and then speakes the fourth Beast Cyprian, Decius beinge Emperour, when the pale horse wasted all with warre famine, pestilence, wilde beastes. 9. The fift is opened, and some intermission of the publike persecution is giuen vnder Claudius, Quintillus, Aurelian, & the rest till the 19. yeare of Dioclesian. 12. The sixt is opened, when Dioclesian and Maximian Herculus rage til at length they were cast out of their Empire by the power of the Lambe, for feare of whome those Tyrants fled & hid themselves.

Chap. 7. The seuenth scale offereth, first, a generall Type of all the ages followinge. 1. When wicked men were ready to trouble all the world with contention, ambition, heresie, warre, they are restrayned by Constantine the great, till he had sealed the elect by prouidinge for the faithfull (who were fewe, & liuinge in obscurity) in that great calamity of the Church which straightwayes followed. 9. Which rufull tyme beinge at last past ouer, the prosperity and happines of the faithfull grewe great.

Chapt. 8. Secondly, to this seuenth scale belongeth the silence that was in Heauen, that is, peace procured by Constantine. 2. The Trumpets

## REVELATION.

The Trb-  
pers from  
Constan-  
tine to the  
yeare  
1552.

Trumpets are prepared, & Constantine calleth the Nicene Councell to cut of troubles, which yet by it are more increased. 6. The Angells sound the Trumpets, at the sound of the first whereof, the contention of the Ariens about the word Coessentiall arose. 8. At the second, the burninge mountayne of Ambition, is cast into the Sea, by the decree concerninge the primacie & dignity of Bishops. 10. At the third, the starre fallcth from heauen, the Arian heresie beinge defended by Constantius & Valens. 12. At the fourth, the third part of the san (the Church of Africa,) is smitten by the Vandalls. 13. The world is warned concerninge more greiuous Trumpets to ensue, by Gregory the great.

Chapt. 9. 1. At the fift soundinge, the bottomles Pit is opened & swarmes of locusts cral out, that is, of Religious persons in the West, of Saracens in the East. 13. At the sixt, the Turkes innade the world, which is punished for the Romish Idolatry.

Chapt. 10. 1. At what tyme the Turkes rise vp, the study of the truth in many in the Westerne partes is kindled, by whose indeauor the interpretation of Scripture is restored againe to the world.

Chapt. 11. 1. Prophecyinge beinge restored, there was a more ful knowledge of the age past, namely, that the Church from Constantines tymes, for 1260. yeares, was hidden in the secret part of the Temple, the Romanes in the meane tyme boasting of the holy Citie, and out-most Court. 7. And that at the end of those yeares the Bishop of Rome should wage warre against the Church, (should cut the throate of the Scriptures with his Councell of Trent, yea make very carcasses of them and triumph ouer them for 3. yeares and a halfe, should also, by the helpe of force and armes from Charles the V. tread vpon the Saints in Germany, who yet after 3. yeares and a halfe liued againe in the men of Magdeburgh & Maurisius, stroke the enemies

## VIEWE of the vvhole

enemies with a great feare, and ouerthrewe the tenth part of the Empire of Rome. 15. The seauenth Angell soundeth, and about the yeare 1558. Christ getteth himselfe newe Kingdomes, England, Ireland, Scotland, embracinge the Gospell.

The first part of the seuenth Trompett concerning things past.

Chapt. 12. The first part of the seauenth Trompet giueth yet a more full light into the state of the age past, the Century-writers of Magdeburgh beinge raised up by God. The whole matter is repeated from the beginninge, and wee are taught. 1. That the first Church of the Apostles was most pure, yet most of all afflicted by the Dragon, that is, the Romane heathenish Emperours, who endeauoured with all their might, that no way might be giuen to any Christian to the highest Empire. 5. At length that Constantine the great was borne the male childe of the Church, at whose birth, though the first purity fled into the wilderness from the eyes of men, yet this Constantine threwe downe the Dragon from heauē, the heathenish Emperours beinge driuen out, and put from euer raininge agayne in or against the Church. 13. That all hostill power beinge taken from the Dragon, he persecuted the Church vnder the Christian name by Constantius and Valens. 15. And that he sought to ouerwhelme her fleeing from him with an inundatiō of Barbarians rushing in vpon the west. 17. Which floud beinge dried up he stirred up the warre of the Saracens.

Chapt. 13. 1. The Dragon beinge cast out of heauen by Constantine, he substituted the Beast to be his Vicar there, which Beast is the Pope of Rome who sprunge up at once with Constantine, was made great by the Nicene Councell, was wounded by the Gothes inuadinge Italy, was healed by Iustinian & Phocas, and then forth made greater then euer before. 11. The second Beast is the same Pope of Rome enlarged in his dimensions by Pipine & Charles the great, who gaue him a new kinde of springinge up, whence he grewe extreme wicked.

Chapt.

## REVELATION.

Chapt. 14. For a 1000. yeares from Constantine the Church abidinge in most secret lurkinge places, was together with Christ, but did no great matter famous & remarkeable by the world. 6. Those 1000. yeares beinge ended, Wickliffe preacheth the gospel in the world. 8. Iohn Husse & Ierome of Prage succede him, who threatned the fall of Rome. 9. After this followeth Martin Luther in weighing most bitterly against the Pope of Rome. 14. After that there is a earnest made in Germany by Fredericke of Saxony, the rest of the Protestant Princes and the free Cities. 17. And after that, A vintage in England by Thomas Cromwell and Thomas Cranmer.

The second part of the seuenth Trompet concerning things to come.

Chapt. 15. Hitherto reacheth the first part of the seauenth Trompet concerning things past. 1. A preparacion of things to come is of the 7. Angells with their Vialls. 2. The Reformed Churches dissent among them selues, yet all Triumph ouer the Pope of Rome beinge vanquished. 5. The Temple is opened and knowledge increaseth, & the Citizens of the Church are made the Ministers of the last plagues, the issue wherof the newe people of the Iewes expect, before they come to the faith.

The vialls from the yeare 1558. to the end.

Chapt. 16. The vials are poured out. The first by our most gracious Queene Elizabeth & other Protestant Princes, by meanes whereof the popish crue are filled full of the scab of enuy. 3. The second by Martin Chemnitzius vpon the Councell of Trent, whereby the sea of popish doctrine was made full of filthy matter, & carrionly contagion by the Iesuites the Masters of controuersies. 4. The third, by William Cecill vpon the Iesuites, who are the Fountaynes of popish doctrine, untill when our times procede. The rest of the vials are to come, yet shortly to be poured out. 8. The fourth vpon the sun, that is, the scriptures, with the light whereof men shalbe tormented & shal breake out into great anger & contentions. 10. The fifth vpon the Citie of Rome the Throne of the Beast. 12. The sixth vpon Euphrates.



## A V I E W of the whole

Phraces, whereby a way shalbe prepared for the Iewes of the East, that after they haue embraced the faith of the Gospell, they should returne into their owne Country; when there shalbe a great preparation of warre, partly by the Turke against these newe Christians in the East, partly by the Pope in the West. 17. The seauenth vppon the aire, whereby the mysterie shalbe made perfect, the Turkish and Popish name beinge both quite destroyed, the Church also beinge stablised in as great happines as can be looked for vpon the earth.

The larger explanatione of the 3. latter Vials. Chapt. 17. 1. The first execution of the first Viall vppon the Throne of the Beast, wherein it shalbe demonstrated by most certayne arguments, by some man of no great account in the world, both that Rome is the seate of Antichrist, and that it became that seate since the Romane Emperours were banished thence.

Chapt. 18. The second execution of the first Viall, is the finall destruction of the Citie of Rome by 3. Angels. 1. The first descending out of heauen. 4. The second exhortinge the Romanes to fight, & describinge both the lamentation of the wicked, as also the ioy of the faithfull, 21. The third confirminge this euerlastinge destruction by a great Milstone cast into the Sea.

Chapt. 19. The ioy of the Saintes is described because of the destruction of Rome. 5. The sixth Viall is explained and the callinge of the Iewes is taught. A preparation likewise of warre, partly in respect of Christ the Captayne, and his Soldiers, partly in respect of the enemies. 20. The seuenth Viall is declared by the destruction of the false Prophet the Pope of Rome, the westerne enemy & his armies.

Chapt. 20. 1. The whole Hystorie of the Dragon is repealed, such as he was in the heathen Emperours before his imprisonment. 2. Such as he was in prison, whereinto he was cast by Constantine, & bound for

## R E V E L A T I O N

for 1000. yeares, all which space there was a contention betwene the Elect and the Pope of Rome, & after that was at length ended, the first resurrection is brought to passe, many from al places in the West with all their indeauour seekinge to attayne to the sincere Religion. 7. Together with this resurrection Satan is loosed, & the Turke with the Scythians Gog & Magog, who now destroyinge a great part of the earth, shal at length turne their forces against the holy Citie, that is, the Iewes that shall beleue, in which battayle the Turkish name shalbe quite defaced. 11. The second resurrection is brought to passe by the second and full callinge of the Iewes.

Chapt. 21. The last part of the seuenth Viall describeth the happines of the Church after al the enemies of it be vanquished, by the newe Ierusalem descendinge out of heauen beinge of a most glorious workmanship.

Chapt. 22. 1. It is declared how this happines shall abound both with drinke & with meate to the vse of others, & shal remayne for euer. 6. The Conclusion confirmeth the whole prophecy with many most effectuell Arguments.

*Joseph Mayes*

A



and mercy swimm'd forth out of the Salt Sea of Popery, did make it plaine to all the world in their Bookes of the Centuries, that this Beast had such an arising groweth, and perfection, as is here described by S. Iohn.

Many learned men had painted him out also before this with Orient colours, but all their labour was bestowed on one or two of his members, there was no man that gaue vs his full and perfect portraiture, before the time of this seauenth Trumpett, which begatt vs these Centuries. This is that which this Transition would intimate vnto vs, howe happily the Euent doth answere to proue this that I haue said, the applying of each thing that followeth seuerally, shall make it plaine.



## The Chapter

## The Revelation.

**T**he first Beast with the Dragon, the en-  
 d of the first Beast followeth, which beast is two  
 of the Second. The description of that  
 is from the beginning of the Chapter to the 11. vers.  
 And first from the causes, that he arose out of the  
 Sea, as also from the integral parts, his hornes, heades,  
 and their ornaments, vers. 1. His whole shape, his feete & mouth,  
 vers. 2. And then from the authority wherein he excelleth, which  
 is threefold, that which he receaued first of al from the Dragon, vers. 2.  
 That which was a little after diminished, and then that which was  
 recouered when the wound was healed againe, and this is  
 more ample then that which he had at first, as is shewed by the  
 honour which his worshippers geue him, vers. 3. And by the  
 power he had both of blaspheming, as also of making warre,  
 And lastly by the amplenes of his Empire, vers. 7. 8. And the  
 things are shutt. up with an Acclamatory conclusion, to geue the  
 greater Caueat and comfort, vers. 9. 10. Such is the first Beast. The  
 second declareth his offspring by his arising out of the Earth, as also by  
 his likenes vnto the Lambe and the Dragon, vers. 11. The power of  
 this beast also is great as it appeareth by his subduing of men to  
 worship

K k k

The

Worship the first beast, vers. 12. And that partly by deceaving men thorough great wonders, vers. 13. And those lying wonders, vers. 14. Partly by compelling men both with capitall punishment to worship his Image that had life put into it, vers. 15. As also with losse of goods to take his marke, which is declared, both what men should take it, and in what members it should be taken, vers. 16. As also of howe many sorts it is, to wit, the Marke. The name of the beast, the number of the name, vers. 17. And this number is illustrated both with an exhortation to count it, and by noting of it, partly of whome it is, namely of a man, partly of howe great a number, to wit, sixe hundred, threescore and sixe.

## THE EXPOSITION.

Then I sawe a Beast. To the ende that the Exposition following may be made more plaine, we are to consider familiarly of two things, before we come to the explaining of the matters one by one, the first as touching the kinde of this Beast, or who and what this Beast is, the other touching the time wherein he riseth vp. For the first, this Beast is not the ciuill Empire of Rome, either heathenish or Christian corrupted with heresye. For if we respect the Heathen Emperours, these reigned, when Iohn wrote, but this Beast was not yet come, whose first arising he sheweth in a Type. For there was none of those things past, whose Image was represented vnto him, but onely that which was to come according to that, I will shew thee those things which must be after, Chapter 4. 1. But the Angell certifieth Iohn afterwards that this Beast was not yet come saying, *five are fallen, one is and another is not yet come*, Chapt. 17. 10. He that was not yet come is this Beast, as it is manifest out of the 12. verse of that Chapter. *The ten Kings are they which haue not as yet receaued their Kingdome, but they shall receaue their power as if they were Kings for one houre together with the Beast.* Besides this Beast receaued his throne and power from the Dragon, vers. 2. Who had before that persecuted the woman that is the Christian Church. But the Heathen Emperours receiued their throne

throne and power from no man specially that had bene spightfull before that against the Christian profession; seeing the Emperours are more auncient then the Birth of Christ himselfe. Lastly the Beast belongeth to the same time with the flight of the woman into the wilderness; But the Heathen Emperours that are vnderstood by the name of the Dragon, did conuerse in heauen together with him as we haue shewed, Chapt. 12. 3. But it wilbe obiected that nothing is former, and latter then it selfe, and the Originall together with the Image to it selfe, which must needs be, if we doe referre this and the second Beast to Antichrist alone. The answer to which is this, that it is true indeed, that nothing is before and after it selfe, and his owne beginning and Image together, so it be in one and the same respect, to one and the same end, at one and the same time; And yet in one and the same man, before old age, and the latter age may be compared to the former; we conclude therefore that this Beast means the Ciuill Empire of Rome, much lesse is it the Christian Empire, the which did not succede the Dragon in his Throne, but had his Court and pallace euer either at Constantinople, or in France, or in Germany. Neither did all the earth goe admiring after the Empire when it was restored, as it is verse 3. neither did it receaue the marke thereof, as it is vers. 6. But after the renewing thereof, it was limited with in the small bounds of France, Italye, and some part of Germanye, and shortly after of Germany alone, hauing no Iurisdiction ouer Spaine, Britany, Hungary, the cuntry of Slauony, and the rest of the cuntries, the which though belonged to the dominion of Rome vnder another name.

Neither is it an argument of one that is ordained to destruction for euer, to acknowledge that the Christian Emperour is such as he challengeth him selfe to be, namely the highest Magistrate in all the Countries that are subiect vnto him; as it is said of the Beast, vers. 8. For Paul professed himselfe to be a Romane, and appealed vnto Caesar, Act. 16. and 25. Yea Christ acknowledged the Heathen Emperour, & commanded vs to obey him, by geuing Cesar those things which belong to Cesar, Matth. 22. 21. Seeing then the Description of the Beast in this Chapter can not at all agree to the Emperour it must needs be that Antichrist is signified thereby; whose one and the same person is described vnder a double resemblance of two Beasts, as it may be manifest out

of the 17. Chapter, where the Holy Ghost intending to expaine this Chapter more fully, maketh no mention at all of the second Beast but onely of the first. Why so I pray ye? was it not necessary for vs to be thoroughly enformed touching the second Beast, as which all men thinke to be either Antichrist, or at least the yeoman of his gard, little better then he? No such matter; but onely because he that knoweth one of them can not but knowe both, and the second doth not make a newe person, but expresseth the same Portraiture, that sets the colours a litle more lively vpon the rude draught and feature of one and the same thing.

But why should there not bee a double Beast, seeing one Antichrist alone is a double heade, the seventh and eighth the former whereof answereth to this first Beast, the latter to the second? The reason why a double Type is framed, is because there is a notable varietie of condition in Antichrist, which cannot be portrayed conveniently enough in one Type. This Beast hath a double place whence he ariseth, one out of the Sea, and another out of the Earth, he hath a double power also, Ciuill and Spirituall.

In respect of that hee is the first Beast, in regard of this, hee is the second. Which double Tiranny is most clearly to be seene in the Pope of Rome alone, so that we can not doubt but that he is both the Beasts. It is well knowne howe Boniface the 8. did make an open bragging shewe of himselfe in the Temple of Peter and Paul at the time of his first Iubilee, when he came forth one daye hauing a sword girt to him, and the Emperours Coate armour putt vppon him; on the next day he came out in his Pontificalls and with his Keye, crying with a great voice, *Behold here are two Swords*, that is, *behold here is that twofold Beast*, spoken of in the Reuelation; which double power of his, Mantuan expressed elegantly in verse; *He that is made mighty with his double sword whose secte the Emperour, and the Kings doe kisse & adore, which are clothed with purple Robes all besett with gold.*

Let this then be the conclusion of this first point, that the Pope of Rome is this double Beast, because of his double beginning, and power, and that not so much sett out without mens words, as with the words and deeds of the Popes themselves; as it shalbe made more cleare out of the exposition that followeth.

The

The second thing about which question is made, is touching the time of his beginning; the which we thinke must be defined to be at the time, when Dioclesian and Maximinus Herculus betooke themselves to a solitary life, at which time both of them seemed to giue ouer their Empire of their owne accord, about the yeare 306. as hath bene declared before.

But because there is no man perhaps that doth fetch Antichrists beginning from this heade, & because Bellarmine affirmeth that al our men doe place the comming in of Antichrist after the sixe hundredth yeare and the death of Gregory the first; (and yet this is to be vnderstood of his Birth; for our writers doe hold his conception to be more auncient) least I alone should seeme to be the man that durst hold an opinion that was neuer heard of before, I will sett downe reasons for this my opinion, which seeme to me to be most stronge. First of all this Beast domineres during all that time, *that the woman lieth hid in the wilderness, and the two witnesses prophecy clothed in sackcloth*, of which we haue heard, as it is manifest after out of the fifth verse.

Where power is geuen to worke two and fourty moneths; Which is the same space with that of the Prophets, and of the woman. Nowe we haue euinced by necessary arguments, that the woman gott her away into the wildernes, and that the witnesses put on their mourning weede, at that time which we haue spoken of, namely, when Constantine entred vppon his Kingdome;

And therefore the Beast also began to arise out of the Sea at the same time. Besides, what other thing doth that speech of Socrates meane, who liued when Theodosius the yonger was Emperour, in the times of Celestine the Pope of Rome, about the yeare 424. fourescore yeares from Constantines raigne, saying in these words. *The Bishoprick of Rome in like manner as that of Alexandria, had nowe long since growne on from a Priesthood, to a Princehood*, Book. 7. Chapt. 11. What did it aduance it selfe beyond the bounds of the Priesthood? Whether els I pray ye, but vnto Anti-Christian Tyranny?

And did it thus aduance it selfe nowe of old and a long time since? Certainly Socrates commeth neare to my calculation, or I rather to his or as it is more agreeable to the truth, both of vs come to the account of the Holy Ghost himselfe.

K k k 3

I but

I but will some say, he speakes no more of the Bishop of Rome, either here or aboue, Booke 7.7. Then of the Bishop of Alexandria, I answere that it is true indeed that he doth taxe the ambition of both of them in common, but there were many properties besides, that were peculiar to the true Antichrist the Pope of Rome, which did by no meanes agree to the Bishop of Alexandria, and therefore though they ran together perhaps at first with equall paces, yet the Romish Bishop outstript the Bishop of Alexandria & left him behinde many a poles length shortly after.

To this may be added the third councell of Carthage which was held about the time of Siricius the Pope, namely about the yeare 390. Which decreed, *that the Bishop of the first Sea, should not be called the Prince of Preists, or the Chiefe Preist, or any such thing as this, but only the Bishop of the first Sea, and that the Pope of Rome him selfe should not be called vniuersall Bishop*, as it is cited Distinct. 90. We learne out of this decree, what those times were traouailing with, otherwise it had bene foolish and needlesse for a councell to make a Canon against it. Yea & the Confession of the Papists them selues touching this matter is not to be pait ouer. Doe ye then enquire what was the Reason why the Popes of Rome were neuer present at the Easterne Councils, nor at the first Councell of Nice? Bellarmine telleth vs, in his first Booke of Councils, Chapt. 19. *That it fell not out by Chance but vppon speciall reason.* Which howsoeuer the most perhaps of other people were ignorant of, yet it must needs be throughly knowē to him that is one of the Popes Secretaries. He giueth two reasons therefore of this absence of the Pope from the Easterne Councils. The first, *that it seemed not to be conuenient, that the head should followe the members, &c.* The second, *because the Emperour was alwayes present at the Easterne Councils, or some of his Legats, who did challenge the first materiall place to himselfe, if he did no more, otherwise then he ought to haue done.* Therefore least this indignity should be endured, or els some tumult should be made, he went not to those Councils, but sent his Legats onely. These things saith he, and he hath hit the naile on the heade: Forsooth the Pope thinkes foule scorne to be present at those Councils, wherein the Emperour should sit before him. Howe egregiously was both Constantine, and all the rest of the Nicene Fathers deluded? They good men as they were beleued that the Bishop of the Cittye of Rome (that had bene

the

the Emperours seate) failed from being at the Councell, because of his old Age, as Eusebius saith, and therefore they were content with Presbiters that were sent to supply his place. But the true cause was, that he could not swallowe this Pill, that he should giue place to the Emperour.

For I haue reason to helceue Bellarmine rather then Eusebius about the Popes will and pleasure. Wherefore the man of sinne that lofty fellowe was to be seene at Rome in the time of the first Nicene Councell, who though he did not so openly as yet exalt himselfe as afterwards, yet he swelled inwardly and closely with in himselfe *about all that is called God*, 2. Thessal. 2.4. Not that he boasted of him selfe as if he were superiour to God in Heauen, (for that is not the meaning of the Apostle) but that he lifted vp himselfe as if he had more power then all the Gods vppon earth, namely then the highest Magistrate, who is called Augustus, or one that is to be reuerenced or adored, whence it seemeth that there is added by way of interpretatiō, or that is worshipped.

But why doe I stay longe in laying forth these thinges? The matter is put out of Controuersy afterwards in the 17. Chapter. The seauenth heade of the Beast succeedeth next vnto the Heathen Emperours; for these make the sixth as shalbe shewed in the proper place. But Antichrist is that seauenth Heade, and therefore takes his original straightwayes from the time of the heathen Emperours; But what doe I hold that all the Popes that followed Miltiades were damned, as which doe helpe to make vp this Beast, that is, Antichrist? God forbid that I should iudge so rashly. This Beast is the State of a Kingdome, as I hope it shalbe made most cleare afterwards. And therefore God could deliuer certaine particular men, out of the common destruction, euen as many as it pleased him, though they were instruments and helping causes of this Kingdome. The impiety of Antichrist was not so desperately wicked in the beginning, and the Childish Antichrists knewe not in the dayes of their infancy, for what a pestilent Kingdome they were making the way. We leaue this therefore to the infinite and vnsearchable mercy of God, and yet we doubt not, but that we haue found out the Originall of the Beast at his first rising vp, which we see nowe to haue fallen into the same time, that the Dragon was cast out vpon the earth, Chapt. 12.9. For being to leaue his Throne in heauen,

he



he tooke order to get himse a Vicar, that might factour for him in his absence, and we shall finde afterwards that he did not looke to his busines negligently.

These things being thus laid downe we see howe euery thing will flowe most easily from this beginning, all the parts of this Prophecy agreeing most fittly among them selues. The true Originall of the Beast not being considered by the Interpreters, hath introubled the whole connexion of the times, made the exposition of this Chapter vneuen, strained, & disagreeing with it selfe and the rest of the booke, and hath quite taken awaye the right meanes to search out the event.

*Notre for the words.* The Sauagenes of Antichrist is most commodiously signified by a wild Beast, as Tyrants are often compared in Scriptures to Wolues, and Lyons, as being matchable with them in terribleness and bloody cruelty, but farre worse for the mischeife they doe, the more that iniquity is more armed in men, then in Beasts, because of the vse of Reason;

*He ariseth out of the Sea.* Because he hath his Originall out of corrupt doctrine, namely the authority of Peters Chaire that is so falsely maintained by the Papish teachers, which the Pope of Rome vaunts of in euery word almost that he speaks, and which the auncient Holy men Tertullian, Cyprian, and the rest extolled vp to heauen with excessive prayses, not knowing to what monstrous impiety they plaid the Herbingers. But then especially was this sea visible, & then might this his plunging forth out of it lye open to the eyes of men, when the Nicene Fathers cast the burning Mountaine into the Sea, as hath bene said, Chapter 8. 8. That is, when they confirmed with their decree that eminency of the Bishop of Rome whatsoever it was, aboue his fellowe Bishops.

For the Sea noteth out the Cleargy together with the Doctrine, as whose office it is to geue them selues to deliuer & defend the doctrine. Those holy men were farre from entending to bring in that Tyranny, which preuailed afterwards, yet did they at vnawares geue it a mighty increase by that constitution of theirs; *Every one liued to him selfe before the Nicene Councell, and there was small respect had of the Church of Rome,* as Aeneas Syluius confesseth, Epist. 288. This was principally therfore the arising of the Beast, not that he had not begū to put forth his head before, but because he began nowe first of al to be beheld and marked by men.

Which

*Which had seauen heads.* Such was his Arising. His integral parts are first his heads, which are as many as those of the Dragons, and the very same with them. For the seate and dignity of both is the same. *For these heads are the hilles, and the Kings,* Chapt. 17. 9. He hath also ten Hornes, as the Dragon hath, and ten crownes, sett vpon his hornes, which Hornes, are ten Kings, Chapt. 17. 12. Yet with a twofold difference from the Dragons Hornes. First in the Crownes, wherewith these are adorned, as which doe note out such Kings as haue all the rule in them selues and are not subiect to any other mans commande, such likewise as are not bound to yeeld account of their doings to any others, but haue such a gouernment, as is absolute, free, and Soueraigne.

The Hornes of the Dragon had no such ornament, but this belonged onely to the heads, as it is Chapt. 12. 3. Wherein commeth this difference? Namely from hence, in that the Heathen Emperours placed the fixed Seate of their Empire at Rome, which hath seauē heads; thereby making her to be the ladye and Empreffe of all other places, and therfore they tooke away the Crownes from all other Kings, and Prouinces, and put them vpon the seauen heads or Hilles of Rome. But nowe matters should be carried with another manner of Port and pompe, after that Antichrist began once to shew himselfe. For the Majesty of the Empire, should not reside at Rome, but should be seated in other Nations also, in respect whereof, the Diademes, which belonged to the Heads before, were nowe translated to the Hornes after an vnwonted manner.

Secondly they differ in time. *For the Hornes of the Beast were not sprung out as yet, when Iohn wrote,* Chapt. 17. 12. The Hornes of the Dragon were lift vp on high euen before Iohn was borne, and those spread abroad, with many boughes as we haue seene, Chapt. 12. 3. Therefore though they agree in number, yet they are not the same in all things alike; neither should a man doe well if he should goe about to apply those hornes to the Beastheads, which belong to the Dragons. But which then are these Hornes of the Beast? All things being diligently considered I thinke they are the ten first Christian Emperours; for the nombring of whome there may be a double waye; one of each of them one by one, & of those onely, who had either the whole, or the westerne Empire in their power, into which accompt come,

LII

Constan-

Constantine the Great; Constantinus, Constans, Constantius his Sonnes, Julian, Iouinian; Valentinian the first, Gratian, Valentinian the seconde, Theodosius. And so there is a meruailous consent of the History, with the Propheeye. For while these ten raigned, the Beast was notably defended, and his dignity was much amplified; And when these were once taken away, his hornes were broken as it were for a time; for the Emperours who succeeded them were not able to mainteine the same authority of the Romish Beast, which their auncestours had purchased for him.

For Honorius the sonne of Theodosius the elder suffered Rome to be taken and spoiled by the Gothes, and though it was two yeares together beseiged by Alaricus, yet he liued idley at Rauenna, and either could not, or durst not sende Rome any aide, so much was the strength of the Hornes decayed. Where was nowe that prowesse of his Father, which did so often kill and put to flight so many enemies euen in the furdest Borders belonging to Rome: But neither had Rome any helpe nowe from the East, but the Beast together with his Rome was made a praye to the most contemptible of all the Nations, after that those hornes were as it were bruised, wherewith the former Emperour did driue away the Barbarous people so farre of. But there seemeth to be a more full and agreeable conueniency on euery side, that cometh by reckoning vp the Emperours of the East and West iointly together, according to the manner that is vsed in all Chronicles, 1. Constantine the great, 2. Costantine, Constans, Constantius the Sonnes, 3. Julian. 4. Iouinian, 5. Valentinian and Valens. 6. Gratian, Valentinian the second, and Theodosius the first, 7. Theodosius the first with Arcadius and Honorius his sonnes, 8. Arcadius and Honorius alone. 9. Honorius & Theodosius the second, 10. Theodosius the second and Valentinian the third. Of whome we shall entreat more largely, Chapt. 17. 12. In the meane while let not any mā make a stirre with importunate out cries and say it is a matter vnworthy vngodly, and the like to which was neuer any heard, that I should make those first Christian worthies to be the Hornes of Antichrist. What shall he who came forth right nowe with the Seale of the liuing God that stood at the Altar with a golden Censur, that was the male-child of the Church, and Michael himselfe, that cast the Dragon out of heauen, shall he nowe (I saye) become a member of Antichrist and a Champion to fight in his quarrell? But that every such

cauiller

cauiller may haue his mouth stopped, let him knowe once againe, that it is one thinge to doe a matter with aduise and of set purpose, another thinge to doe it at vnawares, and through an erroneous conceite of minde. Constantine augmented the estate of Christian Religion to his power, and had not the least thought to helpe Antichrist but endeououred rather to cut of al the wayes whereby he might enter in, and yet he made the way besides his knowledge and purpose more ready for him by adorning, amplifying and defending the Pope of Rome. Was there any great meruaile in this to see him lending Antichrist his helping hand, when as he knewe not what monster he nourish in his bosome? Was not his first beginning vknowne euen to those that were most sharpe sighted? Certainly I trowe it will not be counted strange that he and the rest did at vnawares bestowe their paines to bad purpose, when as we knowe that the most Holy men that haue bene, haue sinned most greiuously sometimes, and that aduiscly. I haue no desire to detract in the least manner fro these men some of whome were most worthy ones, and that haue deserued exceeding well of Gods Church; But I am not to bring my owne conceits, but to interpret the words of the holy Ghost, who aimeth at this which I speake of in the whole descriptiō of the Hornes as it shal appeare in their due place; he that can finde any other to whome they may agree better. I will followe him willingly. It is the truth I seeke after, not to detract from the good estimation of any; And yet I doubt not, but that whosoever shal search into euery thing with single eyes, and with an equal minde, will confesse that the Holy Ghost hath set vp these ten first Emperours for land-marks in the waye, whereby both the entrance and proceeding of Antichrist might be made more manifest.

And vpon his heads the name of blasphemie was sett. This is added least the heads should want their ornament. For the diademes belonged to the Hornes, that is to the Emperours nowe the name of blasphemie is sett in their Roome. This name is that arrogant bragge touching the particular Church of Rome, to wit that Peters Chaire can not be separated from Rome, that the Church of Rome is the foundation and forme of all other Churches, as from which they all tooke their beginning, as there is none of those that beleueeth aright that is ignorant, for so doth Vigilius the Pope speake in his Epistle to Entherus; as also: That it can not erre, and that they are to be counted hereticks, who doe thinke otherwise of the Sa-

LII 2

craments

traments or the articles of faith, then the Church of Rome thinketh, as Martinus the first speakes in a Bull sett forth at Constantia, and as Sixtus the 4. speakes writing against the articles of Peter of Oxford. Rome carrieth many such names as this vpon her heads, which were to long to sett downe, and these she keepeth as her owne proper prerogatiues making her boast of them as if they were the cheife tirings she hath to deck her heads withall. See for this in the Booke of Decrees, Caus. 24. 9. 1. and Bellarm. Booke 4. of the Pope of Rome, Chapt. 4.

2. And this Beast which I sawe was like a Leopard. This Beast in his full proportion is a Leopard, which is the female among the Pantheres; It is an vntameable wild Beast, most hatefull against mankinde, that wil flye vpon a mans eyes, & will teare a Picture of a man out of the Paper in which it is made in a furious manner. Basil. in his Serm. of the accepting of persons. Like vnto the diuel, that carrieth the greatest hatred against the image of God in a man, as Basil saith in the same place.

This beast together with the Tyger are the onely beasts almost that are seene to be spotted with variety of spottes, the rest haue one colour onely and such as is proper to euery ones kinde. This property is spoken of in the Prophet, *can the blackamore change his skin, or the Leopard his spottes?* Jerem. 13. 23. Are not the Popes of Rome the most cruel enemies, against all true Christians that liue throughout the world; whose very Image they can not endure, though they be the most filthy worshippers of other most foule and detestable Images? And doe not the spottes of the Leopard note out those foule and beastly abominations of all sorts which sticke in, and come from these Popes of Rome? Haue they not made themselves vgly and loathsome to see to aboue all other men by liuing in all kinde of horrible vices? Who were found out presently after their first Birth daye, to be forgers, when they belyed the Councell of Nice to establish their Tyranny. Then after that they became Simoniacall, Manslayers, Atheists, most wicked Magicians, most filthy whore-masters, yea and Doctors that taught men howe to fullfill euery abominable lust, to conclude they were ouerwhelmed with al kinde of wicked practises, which a chaste minde would be more ashamed to relate, then they are to commit. And these are not the reproches which their aduersaries cast vpon them, but those

those true crimes of euery one whereof and farre more there are most cleare testimonies giuen by their owne writers and admirers. This Beast then is full of spottes that giueth vs no more hope that he wil forsake his filthines, then the she Leopard doth of changing her Spotts. But besides her sundry sorts of Spotts, this Leopard is very cunning in catching her praye. For as Pliny writeth, *they haue such a kinde of smell, that all foure-footed Beasts are desirous to goe after them being allured with the pleasantnes thereof, but yet they are terrified with the grimmes of their lookes.* Wherevpon it is that when they haue entised the Beasts to come neere them with the sweetnes of their smell, they hide their heads, and so catch them and pull them in peeces. Doth not Rome likewise allure men that behold her as farre of, with a certaine reuerend Majesty, hiding the terribleness of her lookes, that is, those most monstrous abominaciōs which she nourisheth with in her, til she haue gottē profelytes into her snares?

The feete of Beares that followe here, are flatt, and longe and the broad nailes thereof, that teare vp the earth euen as they goe, and these doe discribe vnto vs the stability of this Beast of Rome, in his Kingdome ioined with crueltye. And indeed there was neuer any Monarchy, no not that of the Assyrians, which was of a most longe continuance that hath equalled the yeares of this Beast. And yet it is by meanes of his Beares feete that he thus continueth, as prolonging his Age so long by bearelike cruelty. His Lyonlike mouth that is here geuen him, noteth out his bloudye sauagenes, that deuoureth al things, which the mourning and sighing of all the world is able to expresse more plainly, then I can by any words of mine. The cruelty therefore that is in many wild beasts is found compacted together in this Beast of Rome, neither was the Panthere enough to laye forth his inhumanity; but he is made of all those beasts ioined in one, which agreed to each of the Monarchies seuerally that were of old described by these beasts, Dan. 7. 4. 5. 6.

And the dragon gaue him his power. Hetherto of the natural portraiture of the beast; his power followeth, & that in the first place which he receaued at first. Power here is the force which a man hath inherent with in him selfe. Authority is that power which is exercised towards others. The dragō gaue him both these, & besides his Throne. Nowe this is the 7. hild city of Rome, as we haue seene before, ch. 12. 3. The dragō Dioclesiā & Maximian, whē he was to be cast out of heauē, gaue ouer Rome to this Beast the Pope, that so he might play the diuel



still by his vice gerent, when he could not doe it any longer by himselfe, and indeed as soone as he perceiued that he must be packing, he did with all speed prouide him selfe of a Successour, sending the Beast into his possession, before he was cast out.

For Dioclesian liued at Nicomedia, Maximinian at Mediolanum, in which places both of them gaue ouer their Empire, leauing Rome empty in the meane time, and fitt for the Beast to dominere in. After that Maxentius held Rome for a few years, not like an owner, but like one putt in trust for another, as the euent shewed, for he did not hold this Throne for himselfe, but kept it for the Pope. Constantine after that coming to visit Rome, and finding the Throne seized on by another, gott him away to Byzantium, and there made him selfe a place to dwell in.

The rest of the Westerne Emperours that followed, seeing that the Barbarous Nations did continually annoy it with their assaults, seated them selues at Mediolanum, or Rauenna, as being places more commodious for this, that they might be nearer to giue aide to Rome, and more ready vpon euery occasion to withstand their enemies assaults. So by little and little they gaue vp the Throne to the Beast, whereby it came to passe at length, that that which hindered was quite taken away, and the man of sinne was made manifest to all men; which the Apostle speaketh of 2. Thessal. 2. 6. And out of all this it may be nowe vnderstood, that the Beast here is not the Heathen Empire of Rome, as which receaued Rome by gift from noman, neither acknowledgeth it selfe beholding to no man for the power and authority it hath; vnlesse perhaps we should thinke that the Dragon did persecute the woman of which we haue spoken, and that with the rage of an open enemye, before the Heathen Emperours were borne. Moreover hence we gather that the Pope of Rome is the vassalle of the Dragon to whome he oweth homage and seruice, and not of Constantine, and that he holdeth not Rome by this mans donation, as he braggeth falsely and impudently but onely by Resignation from the Dragon. Thus therefore did Rome begin to be more famous, for the Popes Pallace, then for the Emperours court, after it had gotten the Dragons Throne. And indeed it grewe vp very swiftly; for euen then and that presently after this time was the power thereof very great, as prosper witnesseth in his Book of vnthankfull men;

Roma

Roma which is become the Seate of Peter, and the cheife heade of pastoral honour to the whole world, possesseth by meanes of Religion whatsoeuer it can not or doth not possesse by fire and sword. And againe, Rome is made greater, and more famous with the Castle of Religion, then by the Throne of outward power, and that she may thanke the Prince hood of her Priesthood, For booke 2. of the calling of the Gent. Chapt. 6. To which testimonies Ammianus Marcellinus addeth his, Book 27. as he is cited by Bellarmine saying, that he meruailed not that men did strue with so great endeuour, to obtaine the Popedome of Rome, seeing the wealth and honours thereof were growne so great. Nowe hence it appeareth that the Dragon gaue the Beast this power, in that the name of Rome was reuerend among all men, because of the auncient Empire which had his Court there of old, and that therefore he climed easily vp to all the honour that the Empire had, but of this we shall speake more at large in the eleuenth verse.

3. And I sawe one of his heads as it were wounded. Montanus and Plantines Edition omitt the verbe; I sawe: as if the Dragon had geuen him one of his wounded heads together with his Throne and power; but that is repugnant both to the authority of the rest of the coppies, For Aretas and the vulgar, yea all the rest read; I sawe, as also to the truth of the Historye. For the Beast had not his heads wounded from his first beginning.

For first he was, then he is not as it is after, Chapt. 17. 8. And as we shall shewe more fully vpon that place. In these words the Holy Ghost commeth to speake of the second condition of the Beast; whereby his first dignity should be somewhat diminished. The damage consists in hauing one of his heads wounded, which heads we haue more then once taught to be the seauen hilles and Kings out of the 17. Chapter 9. 10. Which of these two then is that that should carry away this deadly blowe? Certainly if this wound was geuen him, by subduing him vnder the power of his enemies, one of the hilles could hardly receaue a wound, but they must be all wounded together. Wherefore it doth belong more properly to the Kings, of whom there was one onely that was hurt by this wound, the rest abode safe and vntouched thereby. And yet this calamity can not befall to the King in such manner, that it should not be common to the hills also; Nowe these Kings are the seauen regiments, or manners of Government, wherewith the City



Citty of Rome was gouerned, namely those that are spoken of commonly & made to be so famously knowne by all the Romane History writers, Kings, Consuls, Decemvirs, Dictators, Tribunes, Cefars, Popes, as we shall make it plaine at the 17. Chapter. If the question nowe be made, to which of these this ouerthrowe should happen, the place which we spake of right nowe doth plainly resolve vs; and tells vs, it is the *seauenth Head*, that is, the *Popes*. For so saith the Angel, & another, that is, the *seauenth* is not yet come, and when he shall come, he must stay but a short time, that is, he must be so wounded, as if he were vtterly slaine, with that wound, for Iohn saith, as if it were wounded to death, as Aretas well noteth, because it should not be quite destroyed, with this blowe.

Nowe seeing it is cleare what heade this is, this wound was then geuen it when Rome that had bene forsaken for a long time by the Emperours, who did reside partly in the East at Bizantium, partly at Rauenna in the West, & that began againe to flourish vnder the newe regiment of Popes, was blasted and smitten with that mighty storme of trouble, and aduersity wherewith the whole west was wofully annoyed by meanes of the Gothes, the Vandalls, the Hunni, and the rest of the Northren people. In this common Calamitye, she that was erewhile the Ladye of the Nations, and the *Queene* of the whole world, scaped not scottfree, but came to a more greiuous downfall, then any other citty almost, as being more oftē overcome, spoiled, wasted, and brought vnder the lawlesse lust of the Barbarous people, then any other, and that for the space of an hundred, thirty, and two yeares. First of al Alaricus beseiged & tooke it about the yeare 415. of which Hierome speaking saith thus: *After that the most glorious light of all the world was put out, yea the Head of the Romane Empire was cutt off, and to speake yet more truly, the whole world was undone in the destruction of one Citty, &c.* In his Preface vpon Ezech. But yet he speakes more largely and elegantly of this in an Epistle to the Virgin Principia; *That Citty which had vanquished the whole world, was vanquished, &c.* Howe wofully would he haue bewailed the State of Rome, if he could happily haue heard of those many vanquishments & spoilings of it which followed after this.

For Rome did not nowe once onely come to ruine, but it was taken the second time by Adaulphus, who gaue it such a deadly blowe, that he

he began to aduise with himselfe about the changing of the name thereof, that it might be called Gotthia euer after. Gensericus the Vandal tooke it the third tim. Odoacer Rugianus the fourth, who raigned there foure teene yeares. Theodoricus the King of the Gothes killed this man, and Totilas followed next after him in a certaine order of succession. And he destroyed it and broke it downe the fifth time; bringing so great a desolation vpon it, that there was neither any man nor woman found in it for forty dayes, according to that Prophecy of Sybill, *Rome shalbe made a ruinous heape for euer, and the Isle of Delos that was once made so lofty and easy to be seene, of all men, shalbe made past seeing againe.* And yet I doe not thinke that Rome hath yett suffered that dismall doome which Sybill speakes of, though this calamity so longe since past may be a very liuely resemblance of that doome that is to come.

Who would not haue thought that the seauē-hilled Citty was vtterly perished? Who would not haue thought that the Popes dignity is, the seauenth Head, had seene it owne last, and vtter decaye? Herevpon it was that the Bishops of Constantinople and Rauenna, supposing that the authority of Rome had bene quite ouerthrowne, did striue so greatly and greedely as they did to appropriate the same to their Churches, as if they had bene the next heires. But they were both of them much deceaued. This Head was not wounded to an vniuersall slaughter, but as it were to such a slaughter. And therefore while the wound was yet greene about the yeare 420. Zozimus, Boniface, and Celestinus the Bishops of Rome did claime the Primacy by forging a Canon of the Nicene Councell. They stirred indeed, and did as much as serued to shewe that there was some life left in the, but they tooke a foule repulse, for this was the time of their wounde altogether. Pelagius also not long after that before the skarre was perfectly growne together, wrested the Scriptures for the same purpose, but his vaine endeavour shewed, both that there was a Head as yet alieue, as also that it was of no force; For the Kingdome of the Gotthes did darken the glory of the Popes dignitie, neither would any man nowe acknowledge him to haue any primacy ouer others, who was the hindmost of all at home, and the Slaue of the Barbarians, that had scarce, any place wherein to make his abode.

For as the Emperours when they liued at Rome of old, in the time

M m m

wherein

whercin the Apostles flourished, did keepe Antichrist in, from coming out in open view; So this newe Kingdome of the Gothes, that was erected in Italy was another of those things, which the Apostle calleth which made him keepe in his Hornes for a time, that had bene thrust out so high before, and compelled him to hide himselfe againe with in his shell like a poore snail. Nowe therfore might his heade be thought to be wounded to death and that vppon good reason, because he could not possibly shake of the yoke of bondage, by any power of his owne, and he had no hope of helpe out of the East, seeing the Emperour had giuen ouer Italy to the Gothes of his owne accord, as the which he despaired to be able to holde in his owne possession.

What could he expect from the West, whē as euery cuntry wanted helpe, so fare of were they from being able to helpe others? This wound of thine therfore (o Pope of Rome) was a deadly one, whereof there was no remedy to be seene.

*But his deadly blowe was healed.* This is the third condition of the Beast consisting in the recouery of his dignity by the healing of his head. And this cure was begun at the yeare 550; when as the Gothes were destroyed in Italy during the raigne of Iustinian, by meanes of the powesse and valour of Bellisarius and Narses. The Emperour played the Physiciōs part in good earnest. For he first tooke away bad humours by repressing the Barbarians, yea by destroying them vtterly, and then he powred in wine and oyle. That decree in the Nouel constitutiō of Iustinian, being the 131. in number, was in steede of a most soft and healing plaister. *We Decree according to the decrees of the Holy Synodes, that the most holy Bishop of old Rome, is the first and principall of all the Priests.* Howe greatly was the wound healed vp by this decree, which seeming to be deadly wound to other Bishops, gaue them occasion to strue with the Bishop of Rome about the primacy. But Phocas that came to the Empire by murdering of his soueraigne made the wound perfily whole, bound it vp, and drewe a scarre ouer it, some fifty yeares after this more or lesse, that is, in the yeare sixe hundreth and sixth; This was he that made a graunt ouer to Boniface the third, that the Bishop of Rome should be counted and called vniuersall. Which is that he should not onely goe before the rest of the Bishops in order and honour, as Iustinian decreed yet with all limiting his primacy with

the lists that were sett vnto it by the Holy Synodes, but that the whole world also should be his Diocese; so that the Bishop of Constantino-ple did in vaine make debate about the primacy cuer after, as from which he was cleane disherited by the iudiciall sentence of the Emperour. By this time he perceaued his wound to be healed, and that it was but lost labour therfore to make any more Stirre and strife with him about this matter.

And indeed not very long after this, did Pope Leo the second make it appeare that he was fully recovered, when about the yeare sixe hundredeth, and foure score, he compelled Felix the Bishop of Rauenna thorough the helpe of the Emperours armye, to acknowledge the authority of the Pope that the Bishop of Rauenna should neuer gett aloft any more, as he had done, and that by meanes of a decree, that *the election of the Clergy of Rauenna should not be of any force after wards, vnlesse the consent of the Bishop of Rome were obtained to make it good,* Sabellic. Ennead. 8. Book 7. And thus was there a healing plaister made for the Popes broken Pate, which wrought more mischeife against the Christian world when it was healed, then it did at any time before it was wounded.

*And all the world wondred, and followed the Beast.* Nowe he teacheth vs howe great the Beasts estimation should be when it was once recovered againe, and first by meanes of the honour, which his worshippers should geue vnto him, this honour consists partly in admiring him in this verse, partly in adoring both the Dragon & the Beast in the next. Nowe hee speakes significantly after the manner of the Hebrues, to admire after the beast, which is al one with this to followe the Beast by admiring him, that is, to geue thē selues ouer to be wholly gouerned at his commaundement, as the Israelits when they went a whoring after their Idolls, did renounce the true God, and did consecrate them selues to their Idolls worship. Those which doe thus admire the Beast are the earth, that is, men that sauour of the earth, being quite estranged from the heavenly City.

Nowe howe great is the number of these earthly men? All men; for so he saith the whole earth. It should therfore come to passe, that the Beast should dominere with farre more large bounds after his head was healed then before. Prosper said that Rome grewe more

ample vpon the first receauing of this dignity, by meanes of the Tower of Religion, then the Throne of power. Which must be vnderstood as it seemeth, rather of the consent vnto the truth, then of the dominiõ of the citty of Rome, although it was very great at that time as if he should say. The truth was furder propagated, then the Empire of Rome but as for the dominering power of Rome in the matter of Religion, Britanny had not as yet acknowledged it, til that afterwards Augustine the Monke of Rome, did compell our countrymen to beare the yoke, vnder the Popedome of Gregory the first, that is, after there was some hope of healing the Beasts wound; neither did France, Freeze-land, Denmark, Germany, Slaunonia, much depend vpon Rome, before that Boniface or venefide the Englishman brought these cuntries, or the cheife parts of them vnder the obedience of the Bishop of Rome, about the yeare seauen-hundred and twenty. No we therefore was the time, when the whole earth did admire the Beast, at which time besides these and the rest of the Princes of Europe, the most remote cuntries also of Ireland, Scotland, Norway, the Gothes, the people of Sueueland, Luten, & other cuntries of Sarmatia did admire the Beast, as if he had bene some petty God. Let the Pope therefore bragge of his, vniuersality, the more huge multitude of followers he had, the more certaine argument haue we, that he is this Beast here spoken of.

Nowe as touching this admiration, it was great indeed for some ages before this; and many of them were most famous lights of the Church, that did admire him, who being carried away with the too too great glistring shewe, that the Beast made, and not considering warily enough, what mischeife would come of it at last, did extol the Primacy of the Apostolick Chaire with more swelling words then was meete. And yet they did not admire after the Beast, so as they thought it fit to embrace what so euer he decreed; but they held the most Holy truth of God to be the onely rule of Pietye and euery duety.

Neither were the Praises which the men of these times gaue vnto him, any thing to that admiring of him, which followed after the healing of the wound; Heare what Bernard saith speaking to the Pope: *Thou saith he, art a great Preist, the highest Pope, thou art the Prince of Bishops, thou art the heire of the Apostles, thou art Abel for thy Pri-*

*Primacy, Naah for thy gouernment, Abraham for thy Patriarch-ship, Melchisedech for thy Order, Aaron for thy dignity, Moses for thy authority, Samuel for thy iudgement, Peter for thy power, Christ for thyne anoniting, &c. book. 2 of Considerat. Certainly thou hast waxed mad at this time (o Bernard) with too much astonishment. And yet I dare not sett thee among those that admire after the Beast, seeing I doe heare thee reprouing the impiety of the Pope, Cardinalls, Bishops, and others of the Clergy so freely and sharply in other places. The times deceaued thee but there was as I belecue somewhat in thee that was borne of God, which did at length ouercome the world. But after what fashion may wee thinke that others did admire him, who had farre more blindnes of minde, and lesse godlines then this man had? Marke howe the Embassadors of the Emperour of Sicily crye out vnto him lying groueling on the ground; *Thou that takest away the sinnes of the world, haue mercy vpon vs, thou that takest away the sinnes of the world, grant vs peace*, Paul. Aemyl. Book 7. As also what Simon Beginus the Bishop of Modrusium saith speaking vnto Pope Leo in the Councell of Laterane, sess. 6. *Behold the Lyon of the Tribe of Iuda, the roote of Dauid, we haue waited for thee (o most blessed Leo) to be our Sauour.* Vnto these we may ioine Cornelius the Bishop of Bipontum, who laid open his blockishnes in wondring at the Beast in the Concell of Trent with these words; *The Pope is come a light into the world, and men haue loued darkenes; more then light; every one that euill doth, hateth the light and cometh not to the light*, out vpon you, ye blasphemous clawbackes, is it not enough for you to adorne the man of sinne with the praises of the Saints, vnlesse ye doe also heape vpon him the praises which ye haue robbed Christ of?*

But learne by these men who speake in the name of all others in their vniuersall Councells, what was the voice of the whole earth. The Iesuits are among this crue of admirers at this daye, and so are all the Papists. Neither can it be otherwise, but they should thinke that he is to be followed in all things, and should adore him like a God, whome they hold certainly to be free from possibility of erring, had not Anglicus sonne cause to celebrate him in his Poetria, *O Pope, the vnder of the world.* We shall surely thinke so if we will sett the Emperour before our eyes leading the Beast Horse by the bribe, and holding his stirrop while he getts vp.



Verf. 4. *And they worshipped the Dragon.* That is, men acknowledged, that the power of the Beast was the greatest, & that worthily, because of the auncient Majesty of Rome, which the heathen Emperours which are Dragons, did purchase vnto it. For was not this to adore and worship the Dragon, to geue the highest authority to his successeur for his sake? But nowe this was the first foundation of the Pope of Romes primacy, because this City was of old the mother Citty of the Empire.

Hence it is that it is called euery where in Eusebius, and other Ecclesiasticall writers, the Citty that raigneth, but the Council of Chalcedon sheweth this most evidently, Act. 16. For (saith it) *the Fathers did geue the Priuiledges that were agreeable to the seat of old Rome, because of the Empire of this Citty. Those hundred and fifty Bishops likewise that were most beloved of God, being moued by the same intent, gaue equall Priuiledges to the Sea of new Rome, iudging reasonably, that the Citty that was honoured with the Empire, and the Senate, should enioye equall Priuiledges with old Rome, and should carry a Maiefty in Ecclesiasticall busineses as well as that, and to be the second next after that, &c.* The Empire therefore & the Senate begat the Primacy to old Rome, which while those first Fathers graunt to this Citty because of the heathen Emperours, who rained there in times past, those that followed afterwards did amplify that dignity that was first graunted vnto it, for the same cause, and did all of them cast them selues downe filthily before the Dragon, worshipping him for being the Author of this honour. The Bishop of Constantinople ought to obtaine the like dignity by the same argument; but the Dragon did not suffer him who made the Bishop of Rome his onely heire of the whole primacye. Wherefore the Legats of the Bishop of Rome withstood that decree of the Council of Chalcedon; Neither would Gelasius the Pope, who allowed of the Chalcedon Synode in other things, confirme this one Canon of the Priuiledge of the Sea of Constantinople. And therefore that decree was voide, especially seing the same Gelasius, to whome the Dragon had geuen ouer his power, had prudently and like a warye child ordained: *That no Act of any Synode whatsoeuer, should haue any force at all, unless it were confirmed by the Pope of Rome.*

*And they adored the Beast saying, who is like to the Beast? Who can fight with him?* So much for the adoring of the Dragon, nowe touching the

the adoring of the Beast, which is placed in magnifying his power ouer all men, least we should thinke it consist in the gesture alone. And was there not iust cause to boast so magnifically of the power of the Beast? Leo Isauricus the Emperour of Constantinople warred vnhapily with Gregory the second, being excommunicated by him, and cast out of all his westerne Empire; Childerick the King of France, was farre weaker in power, then that he was able to grapple with Pope Zachary.

Wherefore being compelled by his authority, he gaue ouer his Kingdome to Pipinus. The Lombards who handled the Beast roughly while he was fore of his wounde, at length after that he began to be restored to health againe, were through the helpe of Pipinus, and Charles the great made a pray to his cruell iawes, and Charles lost not his labour, being made Emperour by the Pope for lending him his helpe. Thy power (O Beast) was very great, who couldest geue and take away at thy pleasure that, which was the greatest matter among men. The Story of Henry the fourth is lamentable, who came in the midsts of a sore winter, vppon his bare feete, to the gates of the Castell of Canusium, and stode there fasting from morning to might for three dayes together waiting for the iudiciall sentēce of the Pope of Rome, and crauing pard on of him. Who yet nothwith stāding could doe no good at all with the Pope, either by his owne teares, or the teares of others for him, or els by the intercessiō of any Saint, saue only of a certaine harlot, whome the Pope was then taking his filthy pleasure with. The Emperour was in an error, who thought that the Pope could be pacified with prayer and fasting; This God required another kinde of Sacrifice then these. But that is most horrible, that the Pope compelled the Sonne of this Henry to be so wicked, as to wage warre against his Father, to spoile him of all his dignitye, and to compell him at length to ende his dayes in most greiuous miseries. Frederick Barbarossa, a man of an heroicall disposition, did bring much glory to the triumph of the Beast, when he was trampled vppon with his feete, while the Pope in the meane time sung that triumphall song; *thou shalt walke vppon the Aspe and the Balsiliske, and thou shalt tread vppon the Lyon and the Dragon.* What should I make mention of Frederick the second and Ludouicus of Bauaria, who contemning the Popes at first, did at last feeble the force of their vnresistable power, and were glad to vse



vse all the meanes they could to come into their fauour againe? The Kingdome of England yeelded a wofull exāple here of in King Iohn, out of all which it may bee gathered howe vnequally a match any Prince vppon earth was to fight with the Beast; and therefore Rodolphus the Emperour of Habsburge answered wisely to the Princes who did earnestly entreat him to come and visite Italye, *that he was terrified with the footesteps of other Princes which looked all forward, & none of them backward*, thereby clearly intimating his minde, that he was wholly against and afraid of any such voiage and encounter; what was all this but as it is here expressely reuealed touching the Beast of Rome; *Who can or dare wage warre with him.*

Verf. 5. *And there was a mouth geuen him speaking great things.* So much of the honour of the Beast, nowe of his power of blaspheming and doing. Of both which it is first said that there was power geuen him, and then followeth the execution thereof in blaspheming at the sixth verse, and in doing at the seauenth. It is indeed profitable for vs to vnderstand, that these horrible impieties doe inuade the world, not by the blinde force of fortune, but by the most iust iudgement of God, who doth thus take vengeance of our sinnes, and aboue the rest of the contempt of his Truth among men. The power to blaspheme is that freedome from error, which the Pope of Rome challengeth to himselfe and to his Seate, and which men of a blinde & peruerse minde doe willingly graunt vnto him. What blasphemies may not he broach vnto the world each of whose decrees and doctrines are helde for oracles?

The power of doing here is an absolute most lawlesse and lustfull power to doe what a man will, without being brought coram to geue reason of his doing to any other. In which regard the power of the Pope of Rome is notable before any other. For so doe the decrees ordaine; *No mā shall iudge the first Sea, if it be desirous to teper Iustice. For the Iudge shall not be iudged either of the Emperour, or of all the clergy or of the Kings, or of the people.* Againe, *God would haue all the causes of men to be ended by men, but he hath reserued the cheife gouernour of this Sea to his owne arbitrement*, so as he will haue no question made of any thing he doth. Yet more, *The vvhole Church throughout the world knoweth, that the most Holy Church of Rome hath right to iudge of all men, and that no man may lawfully iudge of her iudgement,* Causa. 9. and 3. This is called the

the power of doing after an extraordinary manner, being such as no Emperour hath, who doe not refuse to be contained with in the bounds and to be tied with the bonds of lawes, and to haue all their actions ordered by the rule of that which is equall, and good. As for the words, *Aretas readeth, and there was power geuen him to make warre*, And so doe Montanus, and the edition of Plantine, the vulgar readeth it, *power of doing absolutely.* So doe Th. Beza, and the rest of the Greek Coppies. Which reading is made good by the like vse of this worde in the like matter in Daniel, *he shall cast forth (saith he) the truth vpon the earth, and shall doe, and shall succede prosperously,* cap. 8. 12. So verf. 24. *And he shall prosper meruailously & shall doe.* So in the ch. 11. 28. *And he shall doe, and shall returne into his owne land;* In wiche places a certaine free, and soueraigne power of doing is signified, which should not be afraid of any mans iudgement. The time of Doing, is *tyvo and forty moneths.* Which is the same space; *that the Temple remaineth measured the tyvo Prophets mourne, and the woman lieth hid in the vildernes,* Chapt. 11. 2. & 12. 6. From which time the beginning of these moneths is to be accounted; *the Church is banished, the Prophets put on sackcloth, and the Beast or Antichrist is borne into the world*, all at once, namely, in that first time of resting which the Church had from publike persecutions about the yeare 300; But as we said before, shall there be the same end of all these together? Shall the Beast be deprived of al power of doing, as soone as the woman shall returne out of the wilderness? Against this many things may be said, as first, *that the Beast makes warre with the tyvo Prophets after the tyvo and forty moneths be ended, and ouercommeth them.* Which declareth that there is no small power of his yet remaining as we haue shewed cha. 11. 7. Moreover, there remaineth yet a farre more deadly warre that shalbe waged against him a longe time after those moneths, as we shal see chap. 16. lastly if there be the same end of the moneths in respect of the Beast, which is of the woman, howe shal he haue power to doe forty & two moneths, when as he shall lie sicke a great part of them, yea he shalbe as it were slaine by meanes of his wounded heade? This space of time doth seeme therefore to containe the whole time of the Tyranny of Antichrist yet so that the time of his wounde while it is sore, be taken away from it, nowe we haue shewed that this time of his crazines is defined with in the time of the Gothes Kingdome, verf. 3.

Which lasted for a hundred, and forty yeares; If we shall therefore take away these yeares from the monethes of the womans lurking, we shall finde that at the ende of this lurking, namely at the yeare 1546. 37. moneths onely, and ten dayes of Antichrists Kingdome while it was in vigour, were passed ouer. Fiue moneths therefore and twenty dayes are wanting hereto, which if we reckon from the yeare 1546. the last ende of Antichrist shall expire at the yeare 1686. or thereabouts. For so we shall learne out of other Scriptures, that he shall perish vtterly about that time. It may be that his destruction may come sooner then this terme of yeares defineth, for I doe not cast the account accurately at this time, neither doe the Historians number the yeares so faithfully as the ought, but he shal not be suffered to goe beyond the furthest space that I haue set downe. But perhaps these moneths are not the space from the first beginning to the last ende of the Beast, but onely the former yeares of his Kingdome. Which may be many enough, to laye him open so as he may be reuealed to all men. And by this interpretation as he beginneth together with the moneths of the woman and the Prophets, so he takes his ende also together with them. This opinion is confirmed by the mention of the warre with the Saints of which we shall heare after vers. 7. Which we haue shewed that it fell into the ende of these moneths, Chapt. 11. 7. And by this interpretation the Beast is said to haue power of working two and forty moneths, for the greatest part of these moneths; because that litle respite of time wherein he should keepe in his hornes because of his wounded heade, is litle to be reckoned of, in respect of the whole nōber. Neither is his power, which shalbe afterwards like that of his former time, as experience sheweth at this daye, wherein we see the Popes power to be made to languish and to be weakened much from the time of his professed and pitched battell, that is, from the Council of Trent; so that his power is now almost none at al to that which it was in former Ages. This latter is more simple, in which regard I like it better. Yet I would not conceale any thing as much as laye in me, where I sawe the least doubt to arise, to the entent that either I my selfe might finde out the truth, or I might at least stirre vp others to search it out.

Vers. 6. *And he opened his mouth vnto blasphemy.* Hetherto we haue spoken of the grant of his power; now we come to the putting of

of it in practise. And these two are distinguished, because that the height of impiety was not to be looked for the first day; but he should cline vp vnto it by certaine degrees and in proesse of time. Nowe he first of all addresseth himselfe to blaspheme God and his name, & then the Temple, last of all those that dwell in heauen. He blasphemeth against God by setting himselfe out for a God, not such as the rest of the Princes are but sacrilegiously about the condition of mortall men; as vnto whome all power in heauen and in earth is geuen, who shall rule from Sea to Sea, and from the riuer euen to the ends of the world, as it is to be found spokē of him in the Ceremonial. Pontificall book. 1. Chap. 7. And as Sixtus the Pope did openly affirme it, that *whosoever accuseth the Pope, it shall neuer be forgiven him, because who so sinneth against the Holy Ghost, shall neuer be forgiven, neither in this life, nor in that which is to come,* Council. Tom. 1. in the Purgat. of Sixtus. Hereupon followeth that which Boniface the 8. cracks of and sounds out so loudly and lustily, *we declare, define, and pronounce that it is altogether necessary to saluation for euery creature, to be subiect to the Pope of Rome.* Entrauag. of Maiorit. and obed. vnam. sanct. Secondly he openeth his mouth against the Tabernacle, that is, the true Church of God, lying hid, and being a pilgrime vpon earth.

For this Tabernacle is the same with the Temple, Chapt. 11. 1. the dwelling place of God who conuerseth among his people in the desert; which doth teach vs manifestly, at what time especially he should belch out these blasphemies; namely, when the Church should keepe in the wildernes, and should be knowne to a fewe obsequious Cittizens onely. And not to stande repeating these many blasphemies, could it be possible, that Antichrist when he was in his greatest ruffe should not rage as if he were made, or rather like a Deuill, with his blissh mouth against the Church when it was poore and abiect, who now lying almost breathlesse, and halfe dead can not holde him selfe from loding it with all kinde of reprochfull words and deeds, and that when it is restoord againe and brought to her flourishing estate by the Goodnes of God?

Thirdly he blasphemeth those that dwell in heauen; These be Cittizens and members of the true Church vpon earth. He barked with a throate like an open sepulcher against the Tabernacle, that is, against the vniuersall company of the faithfull; but his blasphemy is cheifely

intended & cast out against those that dwell in heauen, that is, particular holy men, whome he should labour to rende asunder if he could with all the contumelies, that his impure mouth could breath out against them. Are not all they that oppose them selues to the Romish impietye, traduced, as if they were Hereticks, Scismaticks, rebels, most wicked wretches, vnworthy to enioye the common aire & light with other men? Reade ouer the Bull onely of Leo the tenth against Luther, & you may see plentifully, howe the Beasts tongue is set on fire of hell to blaspheme those that dwel in heauen. And indeed all the bookes of the Papists are stuffed with these blasphemies, yea their tongues doe scarce let goe any things els.

Verf. 7. *And it was geuen vnto him to make warre with the Saints.* This is that warre, which was spoken of chap. 11. 7. 8. Namely the council of Trent, & those cruel warres which the Pope & the Emperour made against the Protestants in Germanye. As also that victory, wherein they triumphed ouer the two Prophets, when they had slaine them. For the Beast wargeth warre the whole time of his two & forty moneths, as we haue seene before in the fifth verse; but yet toward the ende of that time, this warre, whereof mentiō is made in this place should be most memorable of al other. This Beast therefore is *the Angell of the bottomlesse Pit*, Chapt. 9. 11. & 11. 7. There remaineth yet another warre, but wherein the Beast shall not ouercome, but be ouercomed.

*And power was geuen him ouer euery Tribe.* This is the third part of his power, as we distinguished it in the Analysis; which consisteth in the ampleness of his dominion; This should spread abroad it selfe farre & wide, as did the dominion of the Dragon of old. For they haue both of them one & the same Throne, & the same Kingdome and Empire, see forthis aboue, verf. 3. vnto those words, the whole earth.

Verf. 8. *Therefore all that dwell vpon the earth shall worship him.* Here we haue an illustratiō of his ample dominiō frō the description of his subiects. Such are al they, whome God hath enrolled among those that shalbe saued; which words doe meete with a doubt that might arise, whereby one might thinke perchaunce, that al men were out of hope of Saluatiō, seeing all men almost seemed to be the slaues of the Beast. But feare not (saith the Holy Ghost) none of the elect shal perish; I haue all these men written by name in my Register. Onely those men shalbe suffered to adore the Beast, who are not found written therein. Nowe if any

if any man say, it is as pernicious a thing to adore the Heathen Emperours, I answere, that here is no purpose of the Holy Ghost howe dangerous a thing it is to adore this Beast or them; but onely the Beast is described by the multitude of Reprobats, whome he shal haue to worship him; as if he should saye, this is that Bealt, whome all the reprobats of the earth shall adore, that is, to whomc they shall geue diuine honours.

To which proposition if thou assume thus; But all the reprobates of the Earth haue adored the Pope of Rome, by giuing him diuine honours, it will followe that he is this Beast; Certaine Heathen Emperours did arrogate a diuine power and glory to them selues, but the very Heathens derided this madnes of theirs, so farre of were they from allowing it by worshipping them. Suetonius reporteth, what a laughing stocke was made of Augustus twelue Gods, that is, a priuate Supper, wherein twelue Guests satt at meate, that were arayed like to Gods and Goddeses, and Augustus himselfe was decked as if he had bene Apollo.

Caligula his golden Beard, and Thunderclap, which he wore because it was an ensigne of the Gods, were commonly despised. But assoone as euer the Pope had gotten to him selfe the name of God by hooke and crooke, his worshippers did straightwayes assent. We haue heard at the third verse of that Adoration which his Legats and Bishops yeelded vnto him in their oecumenicall Councells, after whose Pipe the Canonists sing and dance, as we may see in a certaine Glosse printed at Lyons; in the Extrauag. Iohn 22. Cum Inter. *To thinke that our Lord God the Pope, can not geue such iudgement as he giueth, it is held to bee an hereticall point.* In Sixtus de Electio. and Elect. fundamenta in Glossa.

The Pope is not a man, Clement. in the preface in Glossa. *Thou art neither God nor man, but thou art as it were neither betwene both.* And lastly when they preach thus; *That the Pope is all things and aboue that his power extendeth it selfe to things in heauen earth, and Hell, that he can commaund the Angells, that he hath so great power both in Purgatory, and in Hell, that he can by his Indulgences deliuer as great a number of soules as he will, of those that are tormented in these places, and can place them straightwayes in heauen, and in the places where blessed soules rest.*



Nowe seing they attribute these and many such blasphemous things as these vnto them, who seeth not what he is whome all the reprobates of the earth doe worship, & adore with diuine honours? Not that all those who haue at any time adored the Beast, be reprobates. For it might be they should repent, & should be conuerted to the true God, but because all reprobates doe adore him. And let not any be foolishly subtle, and obiect, that there are many cuntries on earth, wherein the Pope of Romes name was neuer so much as heard; I doe not take the whole earth & all reprobates otherwise then the Holy Ghost doth; if the Papists haue any thing wherewith they may cut the throate of this vniuersality, let them drawe their Weapons, & doe their worst to it. Nowe seing these things be so, let the Pope creake out and say, *that it is altogether necessary to saluation to be subiect to the Pope of Rome;* The Holy Ghost doth crye openly to the contrary, that all they doe wholly ieopard and cast away their saluation, that are subiect to the Pope of Rome; if so be that they depart out of this life without repentance; Whether of these two trowe ye are to be beleueed. The Pope would haue it thought that he can not erre, but howe foolish a thing is it for a man to delay the triall hereof till that time when if he doe erre in beleeuing, there will be no time nor meanes granted to correct his errour.

This Beast is worshipped of all reprobats, with whome while thou conspirest in thy worship, who shall separate thee from the State of reprobates? He doth not therefore breake of vnity, who departeth from the Synagogue of Rome, but he purchaseth vnauoidable destruction to himselfe, who cleaueth vnto it, without repentance. O you most cursed wretches, that are called Reconcilers to the Sea of Rome, whose whole endeouour is, to call back the People to Romish doctrine and subiection. Is it not enough for you to perish your selues, vnlesse you doe increase your condemnation, by dragging others together with your selues into the same destruction? But let no godly man be offended, if he shall see Reprobates runne backe againe after their Beast; the Holy Ghost hath foretold that this load-stone will drawe this drosse vnto himselfe, and let him not meruaile hereafter, that all those, who are wicked and dissolute in their life are more prone to followe the Pope, then the Truth.

*Of that Lambe which was slaine from the beginning of the world.* Aretas doth

doth without cause thinke that these words are disorderly transposed, and will haue the meaning of them to be this, *whose names are not written from the beginning of the world in the Booke of the Lambe that was slaine.* He will haue their names to haue bene written from the beginning of the world, but he will not haue the Lambe slaine from that time. But it is not wel done of him to distinguish those things which the Holy Ghost ioineth together. For if the Lambe be from the beginning of the world, it must needs be also that he was slaine from the beginning of the world. For Christ is no Lambe, but that he might be made a Sacrifice, and a Sacrifice can not be otherwise made, but by death. Euen as therfore he is destinated by the eternall decree of God to be a Lambe for the sauing of the Elect, so was he slaine by the same decree from before the beginning; the efficacy whereof did no lesse auaille to deliuer the Elect, before his death was accomplished in the flesh, then it did, after he had suffered death on the crosse and in the graue.

Verf. 9. *He that hath an eare let him heare.* This is an acclamatory conclusion, the meaning whereof is, that this Beast is to be searched into with all diligence, that he may be knowne; howsoever there are many, who will not hearken, and who are so peruerse, that they will deny a matter that is more cleare, then the Sunne at noone daye. But all you that be elect, marke what I say, and looke to your selues, & with all your possible endeouour, fly from this Pestilent Beast, as whome you haue here sett before your eyes, easie to be discryed by these marks which I haue set downe, not as it were by his clawes, but by the full portraiture of his whole bodye.

10. *If any man leade into Captiuitie.* These words belong to the comforting of the Godly, who were to enter combate with this monster. The first consolation is taken from the certainty of that vengeance that shalbe taken vpon him in the time appointed; and this is the meaning of it in plainer words, that although they should see the Beast preuailing powerfully for a longe time, and leading many into bondage by whole troupes; yet they should be of good cheare for they should see him at last carried away into Captiuitie. He shall be destroyed himselfe with the Sword, though he doe nowe kill whome he will with the Sword; which is a like comfort to that in the Prophet Esay. *Woe vnto thee destroyer, that wast not destroyed, and to thee that doest*

doest wickedly, and they did not wickedly against thee, when thou shalt cease to spoile thou shalt be spoiled, &c. Chap. 33. 1.

Here is the Patience of Saints. This is another argument of consolation. All these troubles serue to exercise the faith and constancy of Saints. And indeed there is required great valour in so great dangers; but the greater the dangers shall be, let the praise of the Godly shine forth so much the more; therefore let no man tremble for feare of danger, but let him consider, that this Beast is raised vp to be the fewel of his glory.

11. After that I beheld another Beast. Thus much of the first Beast; the second followeth, which is another indeed in his birth and beginning, but the very same altogether in nature and disposition. Wherevpon it is that the seauententh Chapter maketh mention but of one of them onely, comprehending both vnder one, as we haue obserued vpon the first verse of this Chapter. For which cause also the Holy Ghost doth not sett vpon a particular description of each of his members, but onely speakes of those things, which belong to this newe vprising, the rest of the things being common as it seemeth to this with the former. First he ascēds out of the earth, as being both made more ample and great by the authority of earthly men, & those of the Laity as they call them, whome the Earth doth cheifely signifie, and as one that exceedeth in honours, those very same men, by whome he grewe to this greatnes.

For that which ascendeth out of the earth is lift vp aboue the earth, hauing it subdued vnder his feete, with the waight whereof it had his head ouerwhelmed before. So the former Beast arose vp out of the Sea, as hauing the men of the Sea set vnder him, out of whose crue he did by degrees breake forth and gett aloft. This ascending fel out in to the times of Gregory the 2. about the yeare 726. when as the Pope relying vpon the aide of the Lombards stroke downe Leo Isaurus the Emperour with the Thunderbolt of his curse; and drewe away Rome it selfe, and Italy, and all Spaine from his obedience. For now began the Beast truly, to arise out of and aboue the earth, as which did not onely exercise power ouer the Ecclesiasticall rout, but he bridled the Laity also with his authority; yea and the Emperour that was the cheife of them; who al though he had formerly granted to the Pope great iurisdiction ouer the Clergy, yet did he put him and keepe him downe with

with his Maiesty till that time, and that as it were with a certaine waight that was heauier then the Hill Aetna, that so he might not sett vp his proud crests aboue the Emperour. But now the earthly dignity also geueth place to the Beast, being at last come to be trode vnder his feete, who had growne so high onely by the fauour & bounty of the Emperours. And therefore that it might appeare openly vnto all men, that the Popes were now let loose out of this same Prison-house of being vnder earthly authority, Zachary the next Pope, *deposed Childerick the King of the Francks, and commanded that Pipinus the Father of Charles the great should be created King in his Roome.* But this doth more euidently shewe it selfe in Leo the 3. Who transferred the Empire from the Grecians to the Germanes, and anointed Charles the great to be Emperour; what more euident argument can there be of hauing the highest power vpon earth, then for a man to be able to take away the Empire frō whome he list, and to conferre it againe vpon whome it pleaseth him. The Popes that succeeded trode in the same steppes, tossing the Emperours like Tennis-balls, putting them downe, and setting them vp at their pleasure; With which things Bellarmine being persuaded hath written very truly and agreeably to this Prophecye; *that all the Emperours, that haue bene from the time of Charles the Great, are beholding to the Pope for their Empire, Booke 5. chapt. 8. of the Pope of Rome.*

For from that time the Beast arose vp out of the Earth, becoming superiour to any earthly potentate; for the helping whereof forward those earthly dominions and possessions of Lands did serue, which were ioined with this newe beginning, the which the Pope either wanted before altogether, or at least those which he enioyed were but small modicums, such as onely sufficed to maintaine a Bishop, not such as carried any shewe of a Kingdome. For in former ages, Italy was tributary to the Emperours, the which the Gotthes possessing at last, made it to pay tribute to them selues; When these were vanquished, it returned againe to the Empire vnder Iustinian, being gouerned by those they called Exarchi. The Pope of Rome had as yet no Provinces, till this earthly originall, furnished him with earthly possessions. For is it likely that the Pope by whose instigation others reuolted from the Emperour, & so grewe more wealthy, did not augment his estate also by spoiling of him? Would he not trowe ye prouide a gobbet or two

for himselfe and Saint Peter? But this is argument enough to prove it, that he gott a child's portion from thence, because the Lombards turning their forces against the Romans, desired to take those citties from the Popes of which they had bereaved the Emperour. Which being thus taken away Pope Zachary recovered againe with flattering words, and that with the vantage, if we may beleue the Popish writers.

For he tooke away from Luitprandus by way of a gift unto blessed Peter, and the Pope, besides some citties that had bene gotten from him by force, the Patrimony of Sabineum, and Narnia, and Ancona, and Humana, and a great vally of the feild of Sutrinum, and moreouer all things, which Luitprandus had encroched vpon from Aemilia, and those of Rauenna with in two yeares, Blond. Decad. 1. Book. 10. But out of controuersy, the munificence of Pipinus, Charles the great, Ludouick, did farre exceed all this. Nowe was it that the Exarchy was called Romania, that it might acknowledge the Lord thereof by the very name that was geuen it. Nowe therfore did the Beast begin to waxe proud with the Kingdomes of this world, who before did rather boast of a title of dignity and honour, then she could be bragge of any possessions of Citties & Lands.

Having two hornes like to the Lambe. These two hornes are Pipinus, and Charles the Great his Sonne, the Kings of France; with whose force of armes as it were with hornes, this newe Beast did driue al his enemies farre awaye. Pipinus succoured Pope Stephanus the 2. when he fled into France, against Aistulphus the King of the Lombards, Whome he compelled by passing twice ouer the Alpes with his host against him, first to yeeld all the things to the Pope againe, which he had taken from him, and after that to geue ouer the Exarchy of Rauenna & whatsoever almost he had surprised in Italy, to Peters Chaire; Volater. Book. 3. Charles the great curbed Desiderius the King of the Lombards for Adrians sake, yea he quite tooke away the Kingdome from that Nation, that it might neuer be able to trouble Rome afterwards.

After that againe, when Aragisus the Duke of Beneuentum, had put Adrian into some feare, he came flying as it were into Italy brought him into order against his will, and sett Adrian free from all manner of feare. And when Leo the third, was the third time cast out by the Romanes,

Romanes, he made hast into Italy, seuerely punished those that were seditious, and restored him to his Chaire. The Popes of Rome had neuer such strong and sure defence to relye on in any of their hornes from the time of the first ten hornes, as they had in these two hornes. These two notable hornes therefore did make the Originall of the Second Beast noble and famous, and these are said to be like to the hornes of a Lambe, because the Popes whome these hornes releiued, seemed to be poore, afflicted, and innocent like to Lambes. What lamentable Epistles doe Stephanus the 2. Constantinus, Stephanus 3. and Adrian the Popes, sende to Pipinus and Charles the great? Howe full are they all of complaints, piteous lamentations, teares, and most vehement obtestations? Doe but consider what inhumanity they doe charge their enemies with, & howe they doe sett forth the innocency of the Bishops.

Certainly you would thinke that they were wolues, and that these were Lambes, and that he had a heart of iron, who would not assay to deliuer these men that were thus in danger, out of their most cruell iawes if so be he could possibly. And yet the beast retained his old nature in the middst of this his distressed estate; and he spake bigge & terribly like a Dragon. I spare to speake nowe of Gregory the second, who thundred terribly against Leo Isaurus. Whose voice I pray you was that, when Zachary tooke away the Kingdome from the lawfull King, and bestowed it vpon Pipinus his seruant; What manner of voice was that of Leo the third that proclaimed Charles to bee Emperour of the East and gaue him an installing? Was it not the voice of the old dragon who by force of his exceeding power wherein he excelled dubbed and disdubbed Kings at his pleasure. Desiderius the Lombard felt the force of this voice, who being drawne on with the lambelike shewe of weakenes and poorenes, which the Popes made, offered to seaze vpon their possession, that so he might recover those things, which they had wrung from his auncestors by fraude; but this voice made him leape short of his whole Kingdome while he struggled about some one Cittie or Lordship; yea and that so as both himselfe and the whole race of the Lombards were for euer diseased of it. These bee the meruailous exploits of this earthly Beast geuing and taking away Kingdomes as he listeth, and which is farre more, doing all this not so much with force of armes as by his voice,



whereby he exercised the power of the Dragon, though he carried the shewe as yet of a Tender Lambe, who was not at all able of him selfe to driue away the wolfe from his shoulders.

*And he did all that the former Beast could doe.* So much for his beginning, and his likenes. His power is equall to that which the former had, whereof a notable prooffe geuen vs in this verse. Whatsoever he could doe, this doth all that in his sight. But whence hath this Beast so great power, but from the Dragon, who gaue it to the first, as it is aboute vers. 2. Wherefore both these Beasts be one and the same both in largenes of power, and in the funder thereof from whome they receaued it. Nowe whereas some will haue this second Beast to be as it were a Champion to fight in the defence of the former, howe can that be, vnlesse we would thinke that there is any man to be eōpared with Antichrist either in power or desire of doing mischeife? Nay verily he shall haue none to fellowe him, but he shall exceed all men in wickednes by many a Pole length. This Beast thē is not any of Antichrist Gard, or other attendants, but euē he him selfe, that is good at doing any villany, as him selfe. But will some man say, they seeme to be distinct, because one of them worketh in the sight of another. But this kinde of speaking doth not declare a diuersity of Persons, but onely that the first remained a liue after he had bene cured of his wound. And yet it is very fitt they should be sett downe, as if they were two distinct ones, because of their notable variety, which one & the same Person should attaine when he came to his growth. For which cause he is called both the Seauenth and the eighth King Chapter 17. Not because there are eight Kings, for there are onely seauen Heads, but because the seauenth hath so great variety in his estate, that he might seeme worthily to be as it were a newe one, and so to make an eighth. And besides, if the Second Beast were diuerse from the former, why should he gett honour rather for the former then for him selfe, seing he is equall to him in power and as notoriously wicked? It must needs be therefore, that the honour of the Second consists in the honour of the first, whome he doth so earnestly labour to gett worshipped of the inhabitants of the earth, not so much desiring to amplifie the glory of another, as his owne.

*And he caused the earth, and them that dwell therein.* The effect of this power tendeth to compell all counterfaite Christians to adore the first

first Beast, which the Holy Ghost doth describe so exactly by the healing of his deadly wound, teaching vs that this Adoration did not befall him, before that he was healed soundly of his wound that was geuen him. He had indeed great authority before he was so sore discomfited, as we haue shewed, but it was indeed farre greater after all was well repaired and recouered. And this order the H. Ghost obserued aboute vers. 3. ioining both admiration & also adoring of the Beast next after the wounding & curing of his Heade. And that Adoration there spoken of, is the same with this here, which is nowe procured by the helpe of this second Beast. But wherefore doth not the second Beast vrge & cause adoration in his owne name, but onely in the name of the first, seing this second Beast is no other but the same with the first? This is the singular fetch of this most crafty hypocrite, to counterfaite the name of Antiquity, that so he might be better esteemed of in the world. For this should be all his drift & labour, that the first Beast should be adored, as if he challenged no newe matter vnto him selfe, but that onely which his predecessours left him by inheritance. Herevpon it is, that we haue the Epistles of the most auncient Popes most impudētly corrupted, bastardly ones suborned for true, & wholly changed for their owne aduātage, with additions, & detractions, that be of a very newe edition. Out of the same forge came the fained donation of Constantine. Also decrees that doe carry greater shewe of Antiquity in their Titles then the truth will beare, and sixe hundred other such forgeries as these.

Neither is there any other thing so greatly belaboured, among the Popes Champions at this daye, then that the Pope may haue the honour geuen vnto him, which the auncient Bishops of Rome had of old, that is, that the first Beast should be adored. It would be thought to be stinking Pride and ambition to hoise vp Saile as it were and to traffick openly for his owne honour, (and yet the Pope is not ashamed of this neither) and therefore he doth sett vp in his Roome the first Beast, in whose name hee may more closely serue his owne turne.

Vers. 13. *And he worketh great wonders.* Nowe he deceiveth by what meanes he enticeth & deceaueth men, and thereby obtaines that adoration, for which he fighteth as for his maine chance; & that is by working of miracles, where with Antichrist should become admirable

As whose coming is by the efficacy of Satan, with all power, and signes, and lying wonders, as S. Paul foretold of him, 2. Thes. 2. 9. The which thing if Ireneus had considered, he would not haue called this Beast the Esquire of Antichrists Body, or his Page to carry his weapons after him, as he doth Booke 5. Chapter 28. but rather Antichrist him selfe. There are no miracles of the former Beast spoken of, but onely his prowesse and great power, the force whereof may be a distinct thing from his wonders.

Nowe it is manifest to all men, howe this Beast hath bene extolled for his Crafts Master in working wonders, straightwayes after he was whole of his wound and euer since. Take one or two for example, for it were infinite to reckon vp every one of them. The Christians were wonderfully protected from the Deuill, after that Boniface the 4. had consecrated a Temple for all Saints, which he called Pantheon. Theodotus that followed next after him, healed the Leprosy with a kisse. There was not a man in all the Army of Eudon that was killed, or wounded in the battell which hee fought against the Saracens, whose happe it was to light vpon the least scrap of that sponge that was blessed by Gregory the 2. The Bodye of formosus that was brought out of Tiber into the church of S. Peter, was saluted & adored by the Images of the Saints in the entring in thereof into the Temple. A snowe white Doue with a golden necke sate vpon the right sholder of Gregory the 6. while he was at Masse. And when he was to be buried in the Church of S. Peter the barres and locks of the Temple did not stay till the Sexton came to remooue and vnlocke them, but kipped backe of their owne accord, when his dead corpe was brought thether.

A certaine woman that was lame, was healed by drinking of that water with which Vrbanus the 2. had washed his hands after masse. There are an infinite company of such as these, both old and newe wonders, which the Pope of Rome boasts of. For they are both of them of like force to confirme his authority. And that did Zachary the Pope very wel, who translated into the Greeke tongue the foure Booke of Dialogues which Gregory the great made touching the miracles of the Fathers, that so the miraculous power of the Popes might be made knowe to the Grecians, as well as to the Latines. But will some say, there be others besides the Popes, that haue wrought as many

many wonders as they. It is true indeed, but they be such as are all of them the Popes Vassalls, so that whatsoever miracles are done by any of them they are referred to the maintaining, preserving, and increasing of his dignitie, as to their Centre. Wherevpon all these that are done by his adherents, are worthily said to be his, whose honour alone they serue to establish.

So that he made fire to come downe from heauen. Hauing summarily declared his miraculous power, now he descendeth to some particular Kinds of them, which the Popish writers will haue to be three; first that whereby *Antichrist shall seeme to rise againe from the dead*, the second, that whereby he shall make fire to come downe from heauen; the third is, to make an image haue power to speake, which seing they are not found in the Pope of Rome, it followeth that he is not Antichrist, thus reasoneth Bellarmine, Booke 3. of the Pope of Rome, Chapt. 15. But first for his resurrection from the dead, it is gathered out of that, that is said vers. 3. of this Chapter that his head was wounded to death, & healed againe, and out of that that is said afterwards, Chapt. 17. 8. *That he was, and is not; and he arose out of the bottomlesse Pitt.* Which resurrection we haue shewed to be found most plainly in the Pope of Rome, where he was eased and deliuered from those miseries, wherewith he was ouerwhelmed by the inuasion of the Barbarians, so that he lay as it were dead and buried in the opinion of men. For it shalbe made manifest, that this can not agree to a fained death of one man for a fewe dayes, who afterwards reuiued and this we wil shewe out of the Person of Antichrist, which the seauenteenth Chapter shall teach vs to be not any certaine & singular man; but a longe succession of many men; Especially seing this wound shalbe very wooll vnto him, and not such an one as he gaue himselfe in iest and of his owne accord, but such, as was geuen him by his enemies, where there could be no place for dissembling, that other conceite of a fained death hath no reason in it; but is a false coniecture brought in by foolish men, both against the truth of the matter, and the very words of Scripture. The Pope of Rome therefore is famous by meanes of this first miracle, which they may if they please call his Resurrection from the dead, to which it is not vnlike.

Nowe let vs see howe like he is to this Beast in regard of the second miracle. Certainly those miracles seeme to be the greatest, which are wrought

wrought from heauē, & or in the heauens them selues, seeing that men haue the least power ouer those bodies of any others as when the fire of the Lord falling from heauen consumed the whole burnt offering of Elias, 1. Kings 18. 38. Likewise, when the Captaine of fifty men with all his army perished by fire from heauen at the prayers of Elias, 2. Kings 1. Antichrist therefore should sett himselfe out with this kinde of miracles, that he might not seeme inferiour to those most famous & Holy Prophets of God.

The Iesuits are glad to heare of this, & from hence they hold it for a most vndoubted truth, that the Pope is not Antichrist, as whome we neuer can reade to haue wrought any such miracle, as they say. But Hildebrand confesseth another matter, who in an Epistle of his to the Germanes, who said that Henry the fourth was stricken with a thunder bolt when he was excommunicated by him. And that not without cause, seeing the Spirit of God did gouerne his tongue doubtlesse, as he did the tongue of Caiphas of old, to the intēt that the world might vnderstand, howe it was that the Beast made fire to come downe from heauen.

But we haue no neede to seeke out a metaphoricall sense, when as the Histories furnish vs with most cleare demonstrations. Of this kinde of miracle, was that of Zachary the Pope, who iourning towards Rauenna in the moneth of Iune, was couered ouer and kept with a cloud from the heate of the Sunne in the day time but in the night time armies of fire went before him in the clouds, Centur. 8. out of Polychron, Book. 5. 25. It is reported also in the same place, that the Song of Felix the Archbishop of Rauenna being putt in the most Holy Confession of the blessed Apostle S. Peter by Constantine the Pope, was found lying in an hideous hue, & burnt vp with fire after a fewe dayes; out of the Booke of the Pontifical. They would persuaide that it was burnt with lightening. But that is more cleare, that a certaine Bishop, reproching Hildebrand with many bitter taunts for his priuy grudge he bare against Henry, perished with a thunderclap, and as he was dying he cried. Out alas wretched man that I am, I am bound in chaines and dragged to Hell; Goe tell Cesar of it that he may repent; and make amends with prayers for his wicked fact committed against God, S. Peter, and his Vicar; vlesse he had rather followe me, that am going before to eternal punishment; and the same day the Bishop of Spire died, that was more wicked then Hildebrand.

Centur,

Centur. 11. Out of Auentin. Books of his Annal. Did not the Embassadors of Armenia, see a Beame of the Sunne glistering with a bright gleame, and two doves with in it, ascending and descending vpon the Head of Pope Eugenius, while he was at Mass at Viterbium? Centur. 12. In the Citty of Bare, while Innocentius was dispatching his Masse, and while Lotharius the Emperour was present a golden Crowne was seene, vpon which a faire white dove sat, and vnder the Crowne a smoking Censer did hang, downe and two burning firebrands hard by them. In the same place, out of the Chronic of Saxony. What can be more cleare then these things? Wherefore I knowe nowe the Iesuits will not denye, but that there is nothing from hence to hinder, why the Pope of Rome may not be Antichrist. We shall see as touching the third miracle in his proper place, vers. 15. afterwards.

Vers. 14. And he deceaueth the inhabitants of the earth. Therefore these wonders are not true but false and lying, such as Antichrists are, according to that of Paul, with all power and signes and lying wonders, 2. Thess. 2. 9. And yet they are not therefore called lying, because they are mere iugglings, in which there is nothing besides a naked shewe onely, but partly because they are much different from true miracles, howsoever they are meruailous, as the which doe not exceede the power of nature, being done after a māner vnkowne vnto vs, by the power of the Diuell, whence it is, that they doe drawe the beholders to great admiration, partly because they serue to stablish errors and Lyes, for whatsoever tends to the commending of any thing whatsoever, that is contrariant and repugnant to the most Holy truth of the Scriptures, that is a lying wonder; howe greatly so euer it is to be wondered at euen to astonishment, and it is permitted by God to be done, both to trye the elect, and to make the wicked likefooles, & men bewitched, whome God giueth over in his iust iudgement, that they should beleeue a Lye, because they would not receaue the loue of the truth, 2. Thess. 2. 10. 11. By which rule which can not deceaue vs, if all those apparitions be examined, which are said to haue bene made at Spandauia, and Birtinum, and in other places of Germany in the yeare 1594. those glorious Angels of the Diuells shalbe found out to haue bene transformed into Angells of light, 2. Cor. 11. 14. Let it be true therefore which the Papists bragge of their miracles. Let all be so done in very dede, which is set forth in writing by their Legendaries

Ppp

yet



yet whilst that all these miracles serue to no other ende but to seduce men from the Truth, and to drawe them to errours, and superstitions, they are but wicked and lying miracles, wholly of the same kinde of which this fire here spoken of is, which the Beast draweth downe from Heauen.

Saying to the *Inhabitants of the earth, that they should make the Image of the Beast.* These words in the Greeke may be referred to the Beast himselfe, as if he should say, saying to them that dwell on the earth, *that he had made the image of the Beast; &c.* as if he did here geue a reason of doing his wonderfull works, teaching that he had done all to this purpose that the auncient Image of the Beast should liue againe. Or els they may be referred to the People, as all the Interpretours doe translate them, *saying to those that dwell on the earth, that they should make, &c.* As if the infinitiue moode in the Greeke were turned into the Subiunctiue, with a coniunctiō before it, &c. And indeed this is the ende of all these miracles, that the first Beast may be aduanced into honour among men; it being in the power of the People to make this Image; for vnlesse they bring honour, vnto the Beast, he should goe without it at all. Nowe it is said in the Greeke to make the Image to the Beast in the third case, not of the Beast; the difference betwene these two is this, that he maketh the Image of a man, who doth either for gaine or for delight frame and fashion an Image, as doth the Painter, or statue-maker, but he is said to make an Image to a man, who doth cause it to be fashioned to gratifye or to honour him with it. But this Image is not any coloured picture, or any material statue; for all men must be slaine that will not adore this in the next verse, whereas though a material Image can not come vnto all men, vnlesse it be either caried about through all the world, or els if it had a fixt place, all men should leaue their owne habitacions to goe on pilgrimage to it.

Besides this Image shall by his owne power bring it to passe, *that whosoever shall refuse to worship it shalbe slaine*, as it is in the same verse. But this power is greater then any Picture or Statue can haue, howsoever we haue read that some Images haue sometime spoken by the cunning of the Deuill. Neither are the Images of liuing men wont to be thrust vpon the people, to be worshipped of them, there may be Statues indeed erected vnto men while they bee aliue, but that is onely

onely for ciuills honours sake, not for religious worship. This image therefore is not any resemblance of a Body, but a liuely and expresse portraiture of the honour, Kingdome and power of the former Beast which the second Beast should carry with him. For this is that which the second Beast laboureth for, that the first Beast should reuiue in his Person; which wicked ambition of his is declared most significantly in this kinde of speaking. When he desireth earnestly to haue an Image sett vp to the former Beast, he doth thereby shewe that he stands for no newe matter, but onely to shadowe out that auncient matter, the truth whereof was extant in former times, which cunning deuise of his we did before call, the counterfaieted name of Antiquitye; of which was spoken, *vers. 12.*

Out of which it is also manifest, that the first Beast is not the Emperours, but the Pope; for it were an vnequall & impudent request, if the Pope should haue openly arrogated vnto himselfe the honour of the Emperours, but seeing he requireth nothing but that which the former Popes had, who would not thinke that so honest and reasonable a request should be yeelded to? Besides this Image sheweth, what manner of honour he coueteth to obtaine among his followers, namely such as Idolaters geue to their Images, for he would sit in the hearts and consciences of men like an Idoll, as it is manifestly to be seene by that adoration and Admiration, which we spake of before. He desireth indeed to be counted a God, but the Holy Ghost calleth him a false God, and an Image by a true name. The H. Ghost acknowledgeth not that vaine and foolish distinction betwene an Image and an Idoll, which the Image-worshippers haue forged of late dayes. And is it not clearer then the light, that Superstitious people haue aduanced the latter most Popes so as they haue made certaine Gods of them, and therefore much more haue they list them vp into the auncient glory of the former Popes, that seemed to be vtterly extinguished with the warres and Empire of the Gotthes in Italy? Doe not the same men worship this newe found and framed Image of his like an Idoll? See for this what we haue said vpon the 6. and 8. verse; to which many other things might be added, but that it were more then needed, to say more in a matter that is cleare enough and knowne to the whole world.

*Vers. 15. And it was permitted to him to geue life to the Image of the Beast.*

*Beast.* After that men haue begun to adore the Beast like to an Idoll when he was reuiued, being the Image of the former; to the entent that this crafty foxe might the more bewitch and gull the people, he should endue the Image with vitall power. He alludeth to diuelish conueiances of the Idolaters, whereby they made the Idolls to poure out oracles with distinct voices like to mē, that so they might intangle the minds of men with the greater superstition. So likewise the Pope, hauing once gotten to be esteemed as a God among mē, did no longer make a dombe shewe, but began presently to speake, to comande, to forbid, to make, to cancell lawes, to blesse, to curse, to speake thus like a braggard. *By me Kings raigne*, as Adrian said in an Epist. to Arch-Bishop of Treuir, *whence hath the Emperour his Empire but from vs; therefore he ruleth by vs.* Also, *whatsoever the Emperour hath, he hath it wholly from vs.* Also, *Behold the Empire is in our power, to geue it to whome we will, for this cause are we sett by God ouer nations & Kingdomes, to destroy & plucke vp, to build and to plant.* This was a terrible voice of an Image, but it was a more terrible thē that of the first Beast whereof he was an Image; who durst neuer once mutter out any such matter. It is no meruaile if the Canonists trembling at this voice with in their court doe ingeniously professe; *That the Popes wil seruent him for reason enough in whatsoever matters he will, and yet that it may not be said vnto him, why dost thou so and so;* Capit. Quanto. of the Translation of a Bishop. And this is the third miracle, which is farre more meruailous then to heare a Picture or statue pattering out words distinctly; For this is no strange thinge, as being well knowne both by those same famous oracles, among the Heathen, being also an vsuall iuggling trick of the Magicians, but there was good cause why the world should be astonished with feare of this Popish Image that thundred with so horrible a noise. And thus we see this wonderworker the Pope to be famous for working those three kinds of miracles, which euen in the iudgement of the Papists themselves, should make Antichrist notorious.

*And should cause as many as would not adore the Image.* Nowe doth he ioine force to his fraude; for whome he can not persuaide by his miracles, to adore him, he compelleth them by punishments. But who is this that causeth as many as will not adore the Beasts Image to be slaine? Truly the Image it selfe. For there is the same Person that speaketh and causeth as appeareth by the two verbes in the Greeke, which

which agree with one & the same nowne; so that word for word the words in the Greeke are plainer, then they are expressed in the vulgar Latin, and they goe thus, *and he had power geuen him to putt life into the Image of the Beast that so the Image of the Beast should both speake, and should cause, that whosoever would not adore, &c.* Out of which it is plaine that the word Image is the nowne that gouerneth the verbe (causeth) by which argumēt we proued before, that these things are not to be vnderstoode of any Image made with hands, which can not be thought to be of so great power, but rather of some living Image, which we haue heard before to speake terribly, so as it should kill all those that would refuse to acknowledge the diuine nature and power thereof. Neither can any man be ignorant what massacres haue bene made through all the Christian world, because men haue not bene obsequious at an inch to this Image. The Emperours themselues that made somewhat dainty of their officiousnes, paid so deare for being so stiffe in the hams as to refuse the adoring thereof, that they lost their dignity, yea and their liues too; what may we then thinke became of the rest of the multitude? It were endlesse to rehearse all, and it is as needlesse, the matter being sufficiently knowne, Montan. and Plantin. reade, and he causeth, against the authority of all other coppies.

Verf. 16. *And he maketh all, both small and great.* Another kinde of punishing men is in their goods, wherein they are amerced, that will not receaue the Marke. Nowe this Marke doth containe summarily all those wayes, by which men are bound to obedience of the Beast. And it is to be considered, howe the Beast requireth to haue his slaues bound vnto him with a more strong bande then God requireth those of his household to be obliged vnto him. For God counts it enough to haue a seale that might touch and trouble the vppermost part of the skinne onely. But the Beast will haue his marke goe deeper; Wherevpon he causeth it to be ingrauen into the flesh which he doth to make the world to knowe with howe much greater care and vehemency he vrgeth the obedience of man then of God. Therefore he teacheth vs in this verse, both who they be that receaue this Marke, and in what part they receaue it. The parties receauing it, be all men, as is declared both by the vniuersal Notecall; as also by the distribution thereof. For he letteth no man passe, howe contemptible, and abiect soeuer he be, but he will haue him some way or other made sure to him.

himselfe; and this he doth very prudently, seeing small sparks make a great fire; Citties are surpris'd on that side for the most part, which is least feared, and euen conyes not looked vnto may ouerthrowe the strongest, and highest walles; Are not Princes compelled to followe the multitude? It was therefore a very politike deuise in him to make reckoning of small, ones, of the poore, of the seruants. The which so vigilant and exquisite care, of his doth so much the more set forth the glory of Christ in destroying this Kiugdome: As for the words, they are thus in the Greeke; *And he maketh all that he giueth them the marke;* it is a concise kinde of speaking but yet very significant, being all one, as if he had said, he driueth euery one to this, that they are glad to take the Marke of him, when he giueth it them, &c.

To receaue a marke in their right hand, &c. Montan. read and that they should geue Markes, so doth Aretas also; As if the Beast compelled me to print marks in them selues, but by this meaning it should be written, that they should giue to them selues. And yet Aretas maketh no other marke-giuer but the Beast. After that he had shewed who are to be marked, now he teacheth in what part; namely in their right hand, or in the forehead, In that that so they might fight manfully for the Beast to their vtter most. For the marke is not to be taken in the left hand, but in the right which is the stronger & more readye of the two, to doe any thing with al. After this maner be Emperours, Kings, and all Magistrates marked, and then all the Clergy, and the whole rabblement also of the Religious orders professors in the Schooles, Canonists, Lawiers, &c. Al these are the stoutest of his Souldiers set as it were in the rereward that be of the cheife commanders company, & the cheife champions of the Beast. *The marke is put on the forehead,* that it might be manifest vnto all men, to whome they belong as Vassalls. In which part the whole residue of the common people beareth the marke.

For though they are not so mighty in power as the former, to defend the Beast, yet must they needs acknowledge openly, to whome they belong as to their good Lord and Master, wherefore the Marke in their right hande is a bande of a more neere and straitt knott of amitye, both because defense is somewhat more, then a naked profession; as also because it goeth before it in order and honour. And yet this order is changed in the Chapter following, vers. 9. but onely to aggrauate

aggrauate the matter thereby, as it seemeth, as we shall see in that place.

Vers. 17. *And that no man can buye.* The force of this Marke is, that it may bee a token of liberty geuen to commerce and bargain among men. What a great dammage then must they needs endure that want this badge, when they can neither conuerse nor haue any dealing with any man? And this is expressely ordained in the decrees, that no man ought once to speake to those with whome the Pope is at enmitye; Caus. 11. q. 3. *If an enemy.* And againe distinct. q. 3. Gratian. *That soueraigne obedience is due to the Pope, that it is not lawfull for any man to commune with him, to whome the Pope is an enemy for some deeds of his, neither can he be in the Church, that forsaketh his Chaire.* For confirming of which matter the counterfaite Epistle of Clemēt is alledged, saying we must not stay in this case till one be excommunicate, but if this Clement be an enemye to any man for any of his ill deeds, doe not you stay till he saye vnto you, &c. Doubtlesse his becks are to be obserued, that so we may depart away from those with whome we may coniecture that the Pope may be angry, and that without any warning geuen thereof. What plainer prohibition can there be made to keepe men from bargaining with any of them who want the Marke? Experience at this daye confirmeth the same thing, but the former times did it more plainly, when as the whole earth did admire the Beast; for then he had no leaue granted him to traffike with any man, who had not a Marke.

Vnlesse he hath a Marke, or a name, &c. Here we haue a distribution of the Marke into three Kinds, into a Marke which is the name of the whole, as it is often vsed in distributions; into the Name of the Beast, and the number of the name. The Marke is the first and principall badge, proper to the Captaines and household seruants of the Beast as it seemeth, consisting partly in ordaining Clerkes, who haue an indelible Character stamped vpon them thereby to testifie their perpetuall Romish seruitude; Gods providence, so guiding their tongues, that they should note out the force of their selfe-deuised Sacrament in those words, that so the Marke of the Beast should be euident to all men. Partly in an Oath, whereby the highest Emperours, Kings, and others of the Magistracy, and euery condition of life among the Superiour sort of men, are bound to yekd obeisance to the Pope of Rome.

Thus



Thus did Otto the first in the yeare 942. sweare to Pope Iohn the first that he would exalt the Church of Rome, and Iohn the ruler thereof according to his power, distinct. 63. Chapter. To thee O Lord. More fully in the booke of the Pontificalls, where the Emperour promisseth in expresse words, makes a solemne couenant & sweareth before God, & bleisset S. Peter, that he will be for the time to come, a protectour, proctour, and defender of the highest Priest, and of the holy Church of Rome, &c. Clement. book 2. Tit. of an Oath. The name is the proper appellation of the Beast, which is geuen vnto the people as it were a name deriued from their auncestours, as to whome the Oath, and the ceremonies of ordination can not so well agree. For the brande either of an oath, or of ordination or of such other rites is not sett vpon the whole people (for these belong to the Clergy-men, the Peeres and others that beare any publike office) but there is a nother more easie, and ready way, whereby the multitudes of common people may professe themselves to be the Popes proper Cattel, and that is, to doe as the Seruants did of old time, by taking his name so vpon themselves, that euen as the Prince himselfe is called Vniuersall, high Pope Pontifex. So should they be called Catholicks Papiests Pontificij. Some of these names were wont of old to be commō, but the Pope did at length challenge them as proper to himselfe alone; neither will he haue any other to be called Catholicks now, but onely those that are of his flocke. And though these names doe flowe promiscuously to all his subiects, yet the common people, are knowne by this ensigne alone, the rest being marked, with a peculiar stampe besides.

But what neede is there of a third Note? The two first doe comprehend the whole filthy company, that belong to this Kingdome. There is another kinde of men that are sett a litle further off from the gouernment of the Beast, then that which I spake of right nowe. Who vnlesse they be marked at least with the number of the name, let them knowe that they are forbidden all entercourse of marchandize, with the subiects of this Beast. Nowe these men seeme to be the Grecians, who vnlesse they would receaue the number of the name, should be accounted as outlawes and exiles vnto this people; and so should be debarred of all profitts, which might be come by amongst them. The number of the name is all one with a name expressed by number, or that I may so call it, a numerall Name. The which seeing it shalbe made

made manifest out of those things which shalbe said vpon the next verse, to be Latinus, the truth of this Prophecy doth meruailously shewe it selfe euen in this point also. For the Beast did so hate the Grecians of old, that though he sawe them to be so miserably spoiled by all their neighbours he would not suffer any aid, to be sent vnto them out of the Westerne parts, till that Michael Paleologus about the yeare 1273. did couenant with Gregory the tenth at Lyons, that he would subiecte himselfe and all his people to the number of the name of the Beast; that is, till he promised that all his should thenceforth yeeld the honour of Principality to the Latine Pope. Among these three marks then. The Character belongs to the Peeres and Clergy as being his sonnes, the name to the people and common sort, as to his villaines, and the number of the name to the Grecians, that were strangers of another Cuntry.

18. Here is wisdom, He that. Nowe he exhorteth vs to number this name; out of which exhortation, if we shall geue diligent heed, many things may be gathered, by which we may come to the true knowledge of the name. For first why doth he require diligence rather in searching out the number of the name, then in searching into the Marke, or the name of the Beast? It is manifest that this exhortation belongs to the third member, nowe the Marke and the Name of the Beast would haue rather helped to the more certaine and cleare knowledge of him. And therefore one would thinke, that our diligence should haue bene stirred vp to search out these things, out of which there might be hope conceiued of more plentifull fruite. The reason why these be omitted, and this onely is offered to our deeper consideration, seemeth to be this, because the number of the name might begin at the time, when Iohn wrote. But the Marke and the name were not extant as yet, like as neither was the Beast himselfe, as we haue shewed, so that they could not fall into any account or vnderstanding. The names indeed and titles of Bishops were common euen in those first times; but there was then another māner of respect of them then when as they were changed afterwards into the proper Title of one particular man. This is that the exhortation meaneth, when it is said; Here is wisdom, he that hath vnderstanding let him reckon the number, howe great a torment would it haue bene for the learned men of that age to assay to doe a thing altogether vnpossible? should they

not haue had cause to haue vtterly geuen ouer the labour of seeking out that which they could neuer haue had any hope to finde out? By their diuerse endeauours herein shewe, that they had not this opinion of old that this wisdom should belong to the time to come, and not to their owne Age at all. Let this therefore be the first property to knowe this mystical number by, which we are exhorted to search out. *That the number of the name might be manifest euen to that Age, wherein Iohn liued, and that not to himselfe onely by Reuelation, but to sonne other also by studye, and Search.* Secondly it is expressely here said, *that this is the number of Aman*, that is, such a name of a man, out of whose numerall letters, this number is made; which name though is not proper to the Beast; for it was the number of a man before the Beast was extant, neither could it sticke in the person of any one man that flourished in that time, when Iohn liued for then the computation of the number would haue bene vncertaine, wauering, and vnpossible; but it is a name proper to a people, deriued from one man as from the head into some entire people.

Thirdly, *the number that is here declared in the manner of a riddle, and obscurely teacheth vs, that it was dangerous for the Church to haue that name diuulged openly in this place at that time.* For els why should the Holy Ghost haue vsed such a darke some māner of setting this name downe, but to auoide offence which there was no necessity to geue; for which purpose also S. Paul saith, nowe also ye knowe what it is which hindereth, 2. Thess. 2. 6. Whereby it is apparant, that the Apostles taught the Churches some things concerning Antichrist secretly and in a close manner, which it was not conuenient to haue spread abroad among the men of the wicked world; Not because they did through a kinde of sluggish and seruile feare of danger, thinke it best to haue these things concealed, but because they would not haue the Church to be troubled vnneccessarily, to raucale the Beast name before he was hatched, which was a thing more then needed. Vnto these three things, which are all fetched out of this verse, a fourth common property must be added out of the former, namely *that this number doth set those men free from the prohibition of traffiking with the Beast subiects, who would suffer themselues to be marked with it.* All which things being nowe ioined together, doe teach vs thus much in effect, *that the number of the name is a numerall name of some man, making vp by computation the number*

*number of sixe hundred, sixtye sixe, which might haue bene nombred at that time, when first this prophecy was sett forth, and which yet is declared mystically onely for the auoiding of some vnneccessary danger; and lastly whereby they who take this marke vpon them, are freed from this prohibited traffiking.* Which description will not suffer this name to be rouing and vncertaine any longer; but will affoord vs some one certaine and true name, that shalbe distinguished from al other. For if we shall examine all the names which are pointed out by the Interpretours, by these properties that be of certaine truth, we shall finde howe vnlikely they are all to hitt the white, saue onely one. Some of them doe resemble this number in some one property, of which kinde I knowe two. First that which that worthy man, and great light of the Church Francis Iunius bringeth, who will haue this number to be the Popes learning, and the Canon lawe as he calleth it, cheifely nowe that the sixth books of Decretalls hath bene added to the five former by Boniface the eighth. For this number is perfect, and arising perfectly out of the parts thereof at sometimes; neither is there any part of the Popes lawe, which is not referred to the head thereof, or is not contained in it. The Beast also teacheth this name, and makes it to be as it were the marks of his members. But seeing this is the name of the Beast when he is growne old and decrepit, not that auncient name, which was extant before his beginning, and it is not the name of any man; it seemeth not to be so agreeable; specially seing there could be no danger in reuealing this plainly, in regard whereof this mystical couering should be necessary; and lastly this is not the name of those mē, which doe not at all cleaue to the Beast, such as is the number of the name, as we haue shewed vers. 17. but rather it is the name of those that be the Beasts darlings, that is, of the Canonists, whome the Pope maketh most account of. Another name there is that is brought by Hugh Broughton that learned man of our owne country, *Admīkam*; God hath risen vp, which is the name of a man in Ezra 2. 13. Whose posterity are reckoned vp there to be sixe hundred sixty sixe, as if Iohn should say, that the name of the Beast is all one with the name of that man whose posterity are recorded, to be sixe hundred sixty sixe, that is, *Adonicam*. It is indeed a very fit name for Antichrist, seing he listeth vp himselfe as God aboue all earthly names. But seing this name doth intimate nothing more, then that which S. Paul had taught plainly before,

fore, when he saith, that Antichrist lifteth himselfe vp above all that is called God, 2. Theff. 2. 4. It is not likely that that should be nowe closely couered vnder a darke riddle, which was famously knowne before through the whole Church?

Besides what troubles were to be feared by diuulging this name? That I may saye nothing of that which spoileth all, that this posterity of Adoniam are nombred vp afterwards, said to be sixe hundred sixty seauen; Nehem. 7. 19. The rest of the names which be Titan, Lampetis, Ninetes, Lacos odegos, alethes, blaberos, palai bascanos, annos adicos in Aretas, Ecclesia Italica and the like in later writers, they are partly no names of any man, or at least not proper to a people, partly there was no cause why the reuealing of the should be feared for any danger that would ensue thereby who soeuer should knowe them. Romith, or Romghnus Romanus, commeth neere of all to the truth; but the fourth property doth reiect this name also, because it would not haue force enough in it to winne the Beasts fauour. For the Grecians did willingly acknowledge them selues to be Romanes, and they gloryed in this name for a longe time. Constantinople was commonly called newe Rome, and yet for all that they were exceedingly hated of the Beast all the while, till they did at length approue their consent with the Latines, & acknowledge the primacye of the Latine Pope. Therefore after diligent casting of all accounts, and examining of all interpretations, I thinke that *Lateinos* Latinus is that name, which the Holy Ghost bids vs number in this place. Which is a name, whose letters doe according to the computation of the grecians make this number, and in which all the rest of the proprieties doe conspire, and that so much the more truly, because it is continued vnto vs from the Apostles times, & the euent hath made it so good, that that is more cleare then the Sunne at midday, which was before as darke as midnight. For so saith Ireneus, booke 5. Chap. 29. against Heresies; that *Lateinos* is a name whose number is sixe hundred sixty sixe; And it is very likely, because the truest Kingdome that is called by this name. For they are the Latines, that raigne nowe; but we will not boast hereof. These things writeth he; & that so as if this were not his opiniō alone, but as if he had receaued it from some other, nowe from whome els is it propable that he had it but from Polycarpus, whose hearer he was, as he was of Iohn: Such then are these Beasts; the expresse portraiture

traiture of which we see in the Pope of Rome, who according to the plaine interpretation of the words, the euent of the times, and the agreemēt in all things doth without any force so fitly resemble euery part of this first Type, and that euen to the least shadowes, and appearances thereof, that I thinke the Papists them selues can no longer doubt who is Antichrist. And thus farre haue we had the Reuelation of the Dragon and the Beast, according to the measure of that knowledge of them, which should be augmented about the sounding of the seauenth Trompett.

For thus farre doe the thirteene Centuries reach, which ende in the yeare 1300. That is, in the number of the name of the Beast, and that is a litle after that the Beast had compounded and made peace with the Grecians, vppon their subiection to the Latine Pope; And with this number of the name doth the Holy Ghost also shutt vp this Prophecy of the Beast, shewing thereby a very great consent of the euent on euery side.

2993

The